

# THE SOVLES SENTINEL,

Discouering the sicke-  
*mans deuout resolution, grounded*  
vpon the vnauoydablenesse of  
Death, and the certaintie of  
the Resurrection :

OR

A Sermon preached at  
*the funerall Solemnities of the*  
Right Worshipfull Sir *Arthur*  
*Ackland* Knight ; the 9. of  
January 1612.

By

*Richard Carpenter* Bachelor in Diui-  
nity, and Pastor of *Sherwell*  
in DEVON.

MICAH. 2. 10.

*Arise and depart for this is not your*  
*Rest, &c.*

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the signe of the *Windmill*.

1612.







## TO THE RIGHT WORSHIPFUL AND

worthilie regarded, Sir ROBERT CHICHESTER, *Knight of the noble Order of the BATH, &c.*  
*increase of all grace and true happi-*  
*nesse heere, and the blessednesse of*  
*immortalty hereafter.*



IR, Beeing often  
sollicited by the  
earnest entreaty of  
men of no meane  
quality, to publish  
these slender fruits of some few  
daies labour, and to let them  
passe to the eie of this censori-  
ous world, as things in their  
iudgement worthy longer life,  
then to fade with the houre or  
two, to which they were desti-  
nated : I haue at length after

## THE EPISTLE

much reluctancie, yeelded consent to satisfie their importunity, addressing my selfe with the more alacritie to the businesse, because I saw oportunitie offered thereby, to let the world see, how I reuerence your person, regard your place, and vnfeignedly desire to make public acknowledgement of my bounden seruice to you, for all such beneficiall fauours as haue bin at any time vouchsafed vnto me, in that place and calling wherein by Gods grace I stand Sentinell, for the soule-sauing good of you and many others I hope, whom the Lord of grace hath ordained to glory: beeing in duty and conscience obliged, so farre as the nature of my ministeriall functiō shall guide me, and the power of my poore ability can reach, to returne vnto you the interest of spiritual blessings

## DEDICATORIE.

o sings & the comforts of a better life eternall, in lieu of such corporall benefits as vnder Gods providence, & your patronage, I do enioy for the maintenance of this fraile life temporall.

As a pledge of which duty, I doe here humbly present vnto your eies that funerall sermon, which lately you heard with your cares, presuming that by your fauorable acceptance and benigne countenance, you will giue vnto the same a kind of second life, especially, because it was penned & preached vpon the occasion of your muchesteemed friends death, & at the solemnising of his buriall. In the which if there bee any sentence of instruction, rule of direction, example of religious resolution, whereof your christian wisdom (according to the pregnancy of your wit & apprehension)

A 3

THE EPISTLE, &c.

tion) shall make a conscionable and comfortable vse, to the furtherance of your saluation; the matter & occasiō of my thanksgiving to God, for his blessing on my poore labours shall hereby greatly be enlarged, and my respectfull readines, vpon your encouragement to vndergo the like employment, shalbe much augmented. Thus humbly beseeching your Worship to rest assured, that (how weake and meane soeuer my counsels and endeauours bee) my vowes and praiers (for your truest happines and honour, and your vertuous and worthily honoured Ladies greatest welfare) are, and shalbe euer, most powerfull and plentifull, I rest alwaies prest, to be proued your Worships, in all

*Christian obseruancy  
truly deuoted,*

RICH. CARPENTER.



## To the Reader.



*Hristian Reader,*  
though it bee often  
true, that he which  
putteth in Print,  
what hee preached  
in the pulpit, bindeth himselfe to  
loose a portion of his former repu-  
tation, because heereby his sayings  
become dispirited and without life,  
in regarde whereof the Author of  
this Sermon could haue wished,  
that the day of its birth, had beene  
the day of its buriall: yet notwith-  
standing, yeelding to the often and  
earnest importunity of his friends,  
and ayming rather at thy benefit,  
then affecting his owne credit, hee  
hath

To the Reader.

*hath beene content to suffer the  
same in its natue attire, without  
any new dresse at all, to passe to the  
publike view and thy proper vse.  
Vse it then & peruse it at thy plea-  
sure, and enioy it in the Lord, for  
thy greatest good in life, and com-  
fort in death. Thus neither desi-  
ring to bee commended of the igno-  
rant for learned, nor caring if hee  
be condemned of the learned for ig-  
norant, but wishing to both as to  
himselfe, the increase of all true sa-  
uing knowledge and Christian hap-  
pinesse; hee biddeth both thee  
and them heartily  
Farewell.*

*Suspend thy iudgement, censure not in haste.  
But ere thou iudge the first, first reade the last.*



# THE SOVLES SENTINEL.

IOB. 14. 14.

*If a man die, shall hee liue againe?  
All the daies of mine appointed  
time will I waite till my changing  
shall come.*



His whole Chapter ( *Right Wor-  
shipfull* ) is as a  
large mappe of  
mans misery and  
mortality, and  
this verse now read vnto you is as  
a liuely mirror and looking-glasse  
of Christianity, representing at  
once three proper obiects to the *Diuisiō.*  
eye of our vnderstanding.

B

1. The

1. *The frailty of this life present.*
2. *The certainty of the life to come.*
3. *The duty of watchfulnesse to be performed in the former, that we may ioyfully attaine the latter.*

First, the fraile condition of this life is exhibited to our view by way of supposition. h. v. *If a man die*, implying by force of Logicke this plaine and peremptory proposition, *Man must die*, there is no remedy.

- 2 Secondly, the certainty of our resurrection after death is offered to our apprehension by way of Question. h. v. *shall he liue again?* where by a<sup>1</sup> question of admiratiō he doth put it out of all doubt and question; as <sup>a</sup> *D. Gregor.* noteth on this place, that man dying shall surely rise and liue againe.

<sup>a</sup> *Greg. Mor.*

- 3 Thirdly, the duty of watchfulnesse and wayting for the dissolution of this life temporall, and the restitution of the body to the soule in another life eternall, is com-



commended to our consideration.  
h. v. *All the daies of mine appointed time* ( as Tremelius interprets it ) *or of my warfare* ( as D. Greg. and Ierom read it ) *will I waite till my changing shall come.*

Wherein three particulars are remarkable. The first is a *secret confession*, or granting of that which was before questioned. The second is an *open confession*, that our time here is prefixed as the time of Sentinels in a watch, of Captaines and souldiers in the warre, so that when the great Generall of heauen and earth shall cal away the greatest, there is no meanes of withdrawing, no place of auoyding, no power of resisting.

The last is an *expresse declaration*, that this war-fare shall haue an end, & a change shall come, which

of { the wicked is to be feared.  
the godly to be desired.  
all to be expected.

These (*Beloued in Christ Iesus*)

are the severall streames into which this wellspring of living water naturally deuideth it selfe. From the which very many profitable Christian instructions, for the edifying of vs in an holy faith and godly life, might easily be deduced. But as the Eagle which *Esdras* saw in a vision<sup>d</sup> had twelue wings, but onely three heads, and as the vine which *Pharaohs* Butler saw in a dreame,<sup>e</sup> had many clusters, but three chiefe branches: so this fruitfull parcell of scripture hauing many wings, many clusters, hath yet but three maine branches and heads, or principall points of doctrine of me to be discussed, of you to be considered, if the Antecedent of my text with the consequent, (the Interrogation *If a man die, shall he liue?* with the Inference and illation, *All the daies of mine appointed time will I waite &c.*) bee rightly compared together.

1. Obser. The first, that *The terme*  
and

<sup>d</sup> 1. Eld. 1. 1.

<sup>e</sup> Gen. 40. 30

and time of our life is appointed, and diewe must by ordinary prescription, and this I will terme *mors in Olla*, death is our lot.

2. *Obs.* The second, that *A* change shall come by death, and there shalbe a generall resurrection, and this I will call *spes in urna*, hope is in the graue.

3. *Obs.* The third, that wee ought to prepare dayly for death, and to liue in continuall expectation of the indgement to come, particular and generall, and this I will entitle *Viticum in Via*, prouision in the way to bring vs to the iournies end of euerlasting felicity: of each of these and their vses in their order, as God shall giue grace and assistance, and you (*rightly regarded*) continue your Christian attention and patience, and first of the first.

1. Doct. The time of mā's life is determined, and death by no man, by no meanes can be avoided. *¶ Vita cito auolat, nec potest retineri; mors quotidie ingruit, nec potest resisti.*

*Mors in Olla*  
death is our  
lot.

*Seneca.*

Life flieth away speedily, and cannot be retained; death commeth on as hastily, and cannot be resisted. What one writeth wittily of the Grāmarian, that being able to decline all other Nounes in euery case, he could decline death in no case, the same may serue fitly for euery mans *Motto and Memento*; The longest liuer hauing no stronger charter of his life, then that

<sup>a</sup> Job 14.2.

*He shooteth forth as a flower, and is cut downe; vanisbeth as a shadow, and continueth not.* Yea the very stoutest and strongest, *Gaber*, the man of might, prowesse, command and greatnesse, as the word in my text importeth, must yeeld to deaths stroake, and daunce in deaths ring, leauing behind him onely this poore remembrance.

<sup>b</sup> Ouid 12.  
*Metam.*

<sup>b</sup> *Im cinis est, & de tā magno restat Achille  
Nescio quid: paruum quod vix bene compleat  
(urnam.*

<sup>c</sup> *Gaber.*

If a man die, death is inexorable & ineuitable, and admits of no *ifs* and *ands*, man<sup>i</sup> whatsoeuer or where-

wherefoeuer he be must needs die. *Iamuth.*  
 Man in the old testament hath  
 three appellations; hee is called  
*Adam* red earth, *homo ab humo*,  
 in respect of the substance where-  
 of hee was first created; *Enosh*  
*mortall* or wretched, in regard  
 of the misery to the which by  
 his fal he was intralled; *Ish* or *Ga-*  
*ber*, *vir a virtute*, mā indeed for his  
 vertue & valor as here he is confi-  
 dered. But notwithstanding these  
 different appellations, man with-  
 out difference in respect of his final  
 estate may rightly bee compared  
 vnto a tree, which sooner or later  
 must be cut downe by the axe of  
 death, to be fuell for burning, or  
 timber for building: to become a  
 cursed brand in Satans furnāce, or  
 a blessed beame in Christs palace.

Indeed the time was (but a short  
 time God knowes) when as man  
 the mortall mirror of immortall  
 Maiesty, created in admirable per-  
 fection and beauty, and indowed  
 with the richest gifts and gra-

ces which could be competēt to a creature, did not only in the exquisite integrity of his soule liuely resemble his makers purity, but also in the most sound and healthfull temper of his body carry some excellent sauer of his eternity, for the continuance whereof, it pleased the Almighty to place him in the goodly garden of Eden stored with matchlesse variety of whatsoever delights heart could desire, especially garnished \* *beg-netz hacajm* with the tree of life, whose fruite had by Gods ordinance naturally vertue to banish hunger, thirst, sicknesse, age, death.

\* Gen. 2.9

So that if *Adam* had neuer sinned, mankinde had cuer continued in this his primary estate and condition, free from sorrow, sicknesse, death and corruption. But alas now the case is much altered, and lamentable is the alteration, for no sooner had *Adam* by the entisement of *Eue* in eating the forbidden fruit transgressed, but  
God

God passed vpon him and his posterity, this sentence of temporall condemnation neuer to bee reuerfed.

<sup>1</sup> *Dust thou art, and to dust thou* <sup>1</sup> Gen. 3. 19  
*shalt returne againe.*

As *Leui* was in the loines of *Abraham* when hee paid tithe or tribute <sup>m</sup> *Heb. 7.* so were wee in <sup>m</sup> *Heb. 7. 5* the loines of *Adam*, when hee plaide the traitor, his disobedience is in vs vnexcusable, the doome and punishment of death due vnto it is irreuocable; and all of vs, of what estate, age or degree soeuer wee bee, are (without some rare and extraordinary dispensation, as that of *Enoch* and *Elias* was) liable vnto the same. Though *Sathana* liar from the beginning said, <sup>n</sup> *Non omnino moriemini*, yee <sup>•</sup> Gen. 3. 4 shall not die at all, and Mother *Eue* minced the matter with <sup>•</sup> *Ne* <sup>•</sup> Gen. 3. 3 *forte moria mini* least perchance ye die, yet God said expressly in that day wherein thou eatest of the tree of knowledge of good and euill.

*P moth*

Gen. 2. 17.

*Proth tamuth morte morieris*, thou shalt surely die, yea through the hereditary contagion of this originall rebellion, *Statutum est omnibus semel mori*, 9 It is decreed that all *Adams* sinnefull

Heb. 9. 27.

progeny shall once die. This is a statute enacted by three states of the highest court of heavenly parliament, and neuer to be repealed. We came by the wombe, and must to the graue, whether old or yong, God knowes how soone: death stands ready in the gate for old men, and they cannot liue long: death lies in ambush for young men, and they may die soone: the difference is no more, the one goeth to death, and death commeth to the other.

Dan. 5. 25.

*Belsazzars Embleme* is on euery wall, and his *Impresa* vpon all flesh, able to make the proudest Tyrant, the frolikest gallant, the prophanest Church-robber, if not to blush for shame, yet to tremble for feare: *Mene mene Tekel vphar-*



*upharfin*. God hath numbred thy daies, he hath ballanced thee; thou art found lighter then vanity, away thou must.

*Wee must needs die* said the wise woman of *Tecobah* to *Dauid*, 'you' <sup>2.Sam. 14.</sup> a soueraigne and I a subiect, you a man and I a woman, wee must needs die, and are as water spilt on the ground. *Dauid* confessed so much on his death-bed, 'I' <sup>1.King. 2.2</sup> must goe the way of all the earth, and holy *Iob*, " *I know assuredly* <sup>u Iob. 30.23.</sup> thou wilt bring me to death, which is the house appointed for all the liuing, as a haven for all shipping. It may be when a ship is come to the mouth of the haven, a blast driueth it back againe, but thither it will arriue at last, so must wee to the gates of death. \* *Non misere-* <sup>x Bern: de</sup> *tur in opiam, non reueretur diuitias* <sup>conu. cler.</sup> as *D. Bernard* speaketh Death pitttieth not the poore, regardeth not the rich, spareth not any.

It is not the Maiesty of the Prince, or holinesse of the Priest, strength

strength of body, feature of face, learning, riches, honour, or any secular regard can plead against death, or priuiledge any person from the graue. *Nereus* the faire; *Thersites* the foule; *Pyrrhias* the Cooke, *Agamemnon* the King, *Absolon* with his beauty, and *Lazarus* with his blaines must all the same way. Say Prince, say peasant, say rich; say poore, say all with holy *Iob.*<sup>1</sup> c. 17. *Corruption thou art my father, rotnenasse thou art my mother, wormes and vermine yee are my brethren and sisters, say graue thou art my bed, sheete thou art my shrine, earth thou art my couer, greene grasse thou art my carpet; say death demand thy due, for thy seasure is without surrender, and from thy sentence there is no ap-  
peale.*

1 Iob. 17. 14

2 Ilay. 40. 6

To this purpose the Prophets proclamation is so generall,<sup>2</sup> *All flesh is grasse.* All flesh without any exception, is grasse, which by  
the

the Sunnes angry countenance,  
winds blasting, frosts nipping,  
mans trading, beasts deuouring,  
and many other waies is turned  
to corruption. *All flesh is grasse,*  
*and the beauty and grace thereof is*  
*as a flower.* 1. If any thing bee  
more seemely, more amiable, more  
goodly, more gracious, more glo-  
rious, in man it is but as a flower,  
which though it bee more faire in  
shew, and more fragrant in sinell  
then grasse, yet as the grasse with-  
ereth, so the flower fadeth. And  
euen so, the greatest power, pomp,  
authority, estimation, and most  
illustrious estate of man decay-  
eth.

Where is that wisdome, which  
folly hath not tainted? where is  
that honour, which slander hath  
not stained? where is that strength  
which sicknesse hath not impaired?  
where is that beauty which age  
hath not defaced? where is that  
high and happy estate of ruledome  
and renowne, which enuie and  
time

time hath not ruinated? where are either of these, or all together which death hath not spoiled and lodged in the graue?

*I haue seene* (saith *Dauid*) *an end* **¶ Psal. 119. 96** *of all perfection.* Happy are they which haue *Davids* eies, and thrice happy were we if vpon true insight of our frailty & imperfection, wee did daily and duly forethinke of our end and dissolution.

To incite vs whereunto, *Isaiah* as the Lords Herauld, is commanded to deliuer the former message, not whisperinglie in a soft still voice, such as that was wherein **b 1. Kin. 19. 5.** God passed by *Elias*,<sup>b</sup> but to crie aloud, and to make such a noise, as would mooue him that were mus-  
sing, rouse him that were slumb-  
ring, awake him that were sleep-  
ing; so carefull God is we should learne this lesson, and lay it to our hearts, that our continuance in this life is but momentany, and our best estate (as the princely Prophet protesteth) in this world  
*altogether*

*c altogether vanity.*

*c Psalm. 39. 5.*

For the better riuetting where-  
of in our mindes and memories,  
the holy Ghost by his pen-men &  
actuaries, *Moses, Iob, David, Salo-* *d Iam. 4. 14.*  
*mon, Saint Paul,* and others, hath *c Sap. 5. 12.*  
vsed verie significant similitudes, *f Rev. 15.*  
comparing mans life to a *d Vapor* *g 2. Cor. 2. 5.*  
that vanisheth: to a *c Ship* that sai- *b Sap. 5.*  
leth in the Seas, and the path there- *i Iob 14. 12.*  
of cannot be found in the flouds: *k Iob 14. 3.*  
*f to Glasse:* *g to a Booth:* *h to a* *m vers. 7.*  
*Bubble:* *i to a sleepe:* *k a shadow:* *n vers. 9.*  
*Ja weuers shittle:* *m to a wind:* *o Il. 29. 8.*  
*cloud:* *o a dreame:* *p a thought:* *p Psalm. 90. 9.*  
*q a passage:* yea *r a swift post* vnto *q Sap. 5.*  
death, and what not? which *r Sap. 5. 9.*  
eth vanity and mutability. *Psa. 39 & 103*  
*1. Thes. 4.*

But what neede haue we of these  
resemblances, or of so great a  
noise to put vs in mind of our mor-  
tality? sith wee haue both a con-  
tinuall sight of it in others, in our  
parents, brethren, kinsfolk, neigh-  
bours, and acquaintance, which  
are gone the way of all flesh be-  
fore vs: and also a daily sense of it  
in

in our selues by the aches of our bones, heauinesse of our bodie, dimnes of our eies, deafenes of our eares, trembling of our hands, baldnes of our heads, graynesse of our haire, that verie shortly wee must follow after them.

But alas, the Diuell doth so deafe vs, the world doth so blinde vs, and the sensualitie of the flesh maketh vs so extreamlie sensles, that we neither heare, nor see, nor feele, what lieth so heauie vpon vs. If we be yong, we feare not death at our backes; if sicke wee feele not death treading on our heeles; if old wee looke asquint and see not death before our eies.

Indeede in temporall affaires, to procure security, we will all pleade mortality, and in some cases of discontentment, wee will complaine with Saint *Austine*, that our life is a vitall death, *Splendida miseria* *Aus.* a glittering miserie, a liuing calamitie, wherein our best repose is full of anguish,  
our

*Austin.*

our greatest securitie without  
foundatiō, our trauell often with-  
out fruit, our sorrowes and cares  
alwaies without profit, our desires  
without successe, our hopes with-  
out rewards, our mirth without  
continuance, our miseries without  
remedies, dangers affrighting vs,  
diseases afflicting vs, afflictions  
greeuing vs, griefes tempting and  
tormenting vs on euery side.

But notwithstanding these plea-  
dings and complaints, the most of  
vs put the day of death farre from  
vs, and would haue it rather to be  
the lot of others, then to belong  
to our selues; beeing heerein like  
to *Vespasian*, who seeing at once  
two presages of his death, a bla-  
sing Comēt, and a gaping Sepul-  
chre, turnd them both from him-  
selfe, & forced thē on others, say-  
ing, the sepulcher gaped for the  
old Empresse *Iulia*, and the blasing  
starre pretended the death of the  
King of Persia which ware long  
haire; thus wee dallie and delude

*f Cuspinian,  
Hist.*

our selues, yea in a vaine perswasion, that we shall see many daies, wee sing sweete lullabies to our senslesse soules, like to the rich corn-hoorder in the 12. of *Luke*, who hauing plentie, and for the same safe custodie, promised to himselfe a kind of eternity, saying,

*Luk. 12. 19. 20* *Soule take thine ease, and why? thou hast goods layed vp for many yeeres.* But alas, one day of ease did he not see. *Foole* (saith God) *this night thy soule shall bee taken from thee,* and thou shalt not liue to inioy that pelfe which made thee ioy to liue, but as hitherto thou hast led a life euer dying, so now thou must goe to a death neuer ending, this beeing the last will and testament of such wealthy worldlings. *Re- linquunt diuitias mundo, corpus sepulchro, animam diabolo:* They leaue and bequeath their riches to the world, their bodies to the graue, their soules to the Diuell.

*v Bern.*

*Simil.*

And as the sumpter-horses of great personages, gaine nothing by



by their great burdens of siluer,  
plate, and other treasures where-  
with they are loaden, but a gauled  
backe ; for when they come to  
their Inne or iourneys end, their  
treasure is taken from them, and  
they tired and gauled as they bee,  
are turned into a filthy stable : so  
wretched worldlie men get no-  
thing by their coffers crambde  
with crownes, their barnes filled  
with corne, their bags stufte with  
coyne, but a conscience pittifully  
gauled with many a grieuous  
crime, and when they are come to  
the iourneys end of a toilsome life,  
stripped of all they had, and thrust  
tired and gauled, tortured and  
grieued, as they bee, into the stin-  
king stable of hell, hauing nothing  
there but vglie serpents for their  
daintiest food, damned ghosts for  
their best company, horrible shri-  
kings for their chiefest musicke,  
and weeping & gnashing of teeth  
for their choifest mirth. This  
doubtles is the case of all careles

and secure persons, they may wanton it for a time, but shall want at last; they may state it, and stoute it too, but shall stoope at last, and though they haue now the summe of their vn sanctified desires, they shall haue at length their full defects.

Alas these deceiue themselves much, by mistaking their tenure, taking that to be a free gift, which God intends for loane, and holding themselves owners, not onely of lands but of life too in fee-simple, whereof they are but depositaries and tenants at will.

But be not thou deceiued o man whatsoeuer thou art, which hearest mee this day, bee not deceiued, God is not mocked, thy daies are numbred, away thou must, death mounting on his *pale horse* is posting towards thee, here is not thy rest, thou dwellest in a house of clay, in a tent pitched to day, removed to morrow.

x Reu. 6. 2.

Thou art a *Didapper* peering  
vp

vp and downe in a moment, and as *Aristotle* rightly termes thee, thou art, *Fortuna lusus, inconstantie imago, temporis spoliū, imbecillitatis exemplum.* Miserable infirmitie such is thy person, foolish inconstancy such is thy prosperity, inconstant honour such is thy crowne, sinnes, sorrowes, sickenneses, such thy comforters and companions, depart thou must and be gone God knowes how soone, *Serius aut citius mortis properamus ad oras.* *Aristotle apud Sion.*

It is not eminency of office or dignity can priuiledge thee: for *Dauid* in the 82. *Psalm.* setteth I ¶ *Psalm. 82. 6.*  
 men as high as they may goe. *I haue saide yee are Gods, (nuncupatiue not substantiue, as the schoolmen note) and the children of the most high.* This is mans aduancement. But hee bringeth them as low, and hath a But for them, *But ye shall dy like men.* and ye princes & great ones shall fall like others, heere is his abasement. Hee that

made the world at first of nothing,  
can mar the greatest in a moment:  
*he bringeth Potentates to nothing,*  
a Isa. 40. 23. *and maketh the Iudges of the earth*  
*as vanity.*<sup>a</sup>

2

b Ammian.  
marc. lib. 16.

c Ier. 9. 21.

It is not the strength or statelinese of any place or territory, can protect thee. For what *Hormisdas* the Persian Ambassador said to *Constantius* the Emperor, demanding of him how he liked the City of Rome with the Amphitheater, the Capitoll, and other such rich monuments as were shewed vnto him. b In truth I thinke it the most glorious City in the world, and all therein pleaseth me well but this, that I see men die at Rome as else-where. The same may truly bee auerred of all other places, from which death cannot bee excluded, but if it enter not in at the gates with full force, it will ascend by the windows with great feare. c

To which purpose *Socrates* smilingly replied vnto his friends that  
would

would haue rescued him from the officers, which were to put him to death. *No I will no longer live, except ye can tell me of a place without the territorie of Athens where men neuer die.*

Lastly, as no height of honour or estimation can priuiledge thee, no safety and sweetnes of place protect thee; so no power or policy can preserue thee from the fallall dart of death. *The King cannot saue himselfe by the multitude of his host.* <sup>d</sup> *Visuntur magniparua sepulchra Iouis* saith the Poet, *Tamberlaine* the terrour of the world died with three fits of an ague, as <sup>e</sup> *Paulus Iouius* writeth. <sup>e</sup> *Paul. Iouius, de vit. ill.* *Saladine* that mighty pagan which wan the holy Land from the Christians, in the height of his pride & pompe, was surpris'd by death, hauing no greater solemnity at his funerals then this, a Herauld carrying his shirt or shrowd on a speare or spade, and crying aloud,

<sup>f</sup> *Ha sunt reliquia victoris orientis:* <sup>f</sup> *G. Parad.*

These are the conquests of great  
*Saladine.*

g<sup>d</sup> Curt.in  
211. 41x.

b Iuuenal.

*Alexander* that famous Monarch, acknowledged in his owne person this humane frailty, when in the Olympicke games falling in the dust, and perceiuing therein the length of his body, hee confessed with griefe that s seuen foote of ground were sufficient to make him a graue, <sup>h</sup> *Mors sola fatetur quantula sunt hominum corpuscula.*

i Exod. 3.14.

Wherefore bee our daies neuer so few, or our yeeres neuer so full, resolue we must, wheresoeuer, or in what state soeuer wee bee, to come ere long to the gates of death, there is we see no meanes of withdrawing, no place of absenting, no power of resisting. God alone can say, <sup>i</sup> *sum qui sum*, I am what I am, and will be what I haue bene. Men can say nothing else, but I am and shall not be.

Witnesse this the *Lacedamoni-*  
ans song of three parts ; wherein  
the

the *Elders* sang, wee haue beene strong and are not now; the *Youth* replied, wee shall bee strong but *Plutarch.* are not yet; the *Middle-aged* sang, wee are now strong but shall not be. Witnesse this *Iobs* sonnes at a banquet, <sup>k</sup> suddenly destroyed; <sup>k</sup> *Iob* 19.  
 1 *Abimelech* brained; *Holofernes* <sup>l</sup> *Iudg.* 9.53.  
 beheaded; *Adrian* with a Gnat, and *Leo* with a flie, both Popes, suddainely choaked. What shall I say more? All mankind must needs sing this. *Aut sumus, aut fuimus, aut possimus esse quod hic est*: wee are, or haue beene, or may soone bee, such as this breathles subiect is. The dolefull pageant of whose mortality, is heere presented to our sight, hauing in euery colour a speaking griefe, in euery griefe a mourning tongue, able to worke sad thoughts in our harts, if not to wring salt teares from our eies.

So that *Hesiod* may tell of *Ne-* *Hesiod.*  
*ectar* & *Ambrosia*, and sweete wine of the Gods, which will make men immortall, and *Pliny* may prattle *Pliny.*  
 of

of the Herbe *Moly*, which (hee saith) hath vertue to make an old man yongue; and Historians may write of certaine fortunate Ilands, where exceeding long liuers, for their prolonged life, are called *Macrobioi*. But alas, these fables reiected, nothing can bee indeed inuented, whereby life may be prolonged beyond its limited time; as burning torches wee are dailie consumed, as potters vessels euery houre endangered: Yea so dangerous a Sea is this world, wherein we are wasted, so boysterous are the winds and waues of woe wherewith we are tossed, and so extreemly hazardous are the rockes of profit, pleasure, and preferment, against which the silly Barke of our soules is carried, that in euery calme we feare a storme, in euery storme wee are swallowed quicke, in all our ease we looke for paine, in euery paine wee pine away, in all our rest wee feeble diseafe, in each diseafe wee post to death



death. The very elements themselves by burning, infecting, drowning, and swallowing many, becoming caters for our corruption, who were at first created for our consolation. Yea all things in this life, making way like a marshall for death, that shee may triumphantly passe through the field of this world ouer the carkasses of her slaine.

Thus death rules on earth as eternity in heauen; there all liue, heere all die. <sup>m</sup> *Omnes una ma-* <sup>m</sup> *Horat.*

*net nox & calcanda semel via Lethi.* It is <sup>n</sup> *the way of all the world.* <sup>n</sup> *Iosh. 23.14.*  
<sup>o</sup> *Hac conditione intraui ut exirem,* <sup>o</sup> *Sen. Epist. 25*  
 said *Socrates.*

All, both good and bad are actors on the stage of mortality, euery one acting a part, some of lesse, some of greater dignity; and the play beeing ended *exennt omnes* euery one goes off the stage, and as Chess-men without difference they are swept from the table of this world, wherein one was  
 a King,

a King, another a Queene, a third a Bishop, or Knight, into the earths wide receptacle.

The onely distinction betwixt good and bad beeing this, that the good are alwaies actors of a Comedy, and howsoever they beginne, they end merrily; but the bad are actors of a Tragedy, and howsoever they beginne or proceede, yet their end is miserable, their Catastrophe lamentable: Death beeing to the wicked the diuels seriant to arrest them, and carry them without bayle, to a prison of vtter darkenesse; which to the godly is the Lords Gentleman vsher to conduct them to a pallace of euerlasting happinesse; yea death beeing to the one as Sathans cart to carry them presently to execution in hell, which to the other is as *Elias* his fire Chariot to mount them vp to heauen.

p Eccl. 11. 3.  
Olympiod.

For *p As the tree falleth, so it lyeth*: As a man dyeth in the fauour or disfauour of God, so without changing

changing or recalling hee remaineth. *Unusquisque cum causa sua dormit, cum causa sua resurgit*, as D. Austin speaketh. And to conclude this point; on euery mans particular death, his particular iudgement attendeth, either of the soules eternall blisse in heauen, or euerlasting woe in hell, which all the praises, praiers, and preaching of men, Saints, or Angels cannot reuerse.

A consideration ( R. W. and beloued in Iesus Christ ) by the miscreant Atheist much contemned, by the temporizing Politician greatly neglected, by the carnall gospeller slightly regarded, by the Popes pardon purchasing, and pickpurse Purgatory beleeuing Papist corruptly intertained, and by very few of the best professors so sincerely and seriously thought on and embraced, as it ought to be. For it is the great fault, not only of great men, whose greatnes maketh them too often forgetfull  
of

Aug.

Vse.

of goodnes, but euen of vs all, high and lowe, rich and poore, great and small, that wee neuer thinke on death or prepare to dy, till wee finde and feele wee can no longer liue.

Yea we so imbrace, admire, adore, and doat vpon this glittering world, and are so loath to leaue the ruinous tabernacle of our corruptible flesh, that we are not content or willing to goe to heauen, till we see there is no remedy, we can stay no longer on earth. For the reforming of which carnall and worldly affection, and for the better inciting and stirring of vs all vp to a more frequent meditation and Christian consideration of our soone expiring life, and speedy approaching death; let vs now in the name of God descend to some further vse and application of that which hath beene so largely deliuered.

And seeing we haue beene euery way sufficiently taught, what  
through

through the frowardnesse of our carnall disposition we are otherwise dull ynough to learne, that in this wicked world ( which is nothing else but a shop of vanity, a theater of iniquity, whordoms, stewes, oppression, slaughterhouse, thefts refuge, and for euery sinne a sinfull sanctuary ) there is no sure rest or residence for vs, and that here we haue no continuing City, but liue euery day in such incertainty, that the highest, healthiest, holiest, happiest among men, cannot promise to themselves to morrow.

O let vs I beseech you by the tender mercies of Christ Iesus, as wee tender the good of our owne soules, heare and know this for our selues as *Eliphaz* saide to *Iob*: *Heare this and know it for thy selfe*, *Iob* 5.27.

He that knoweth not what hee should know, is a beast among men, hee that knoweth no more then he must needs, is a man among

mong beasts, but he that knoweth all he may know, and that for himselfe and his spirituall aduantage, is a god among men. Let vs study and strue to bee such gods, and euer remember that wee must die like men.

¶ Greg. in  
Moral.

Let vs esteeme of euery present day, as of the day of our death, and make such conscience of all our waies, words, and works, as if wee were presently to giue an account of our life. ¶ *Qui considerat qualiter erit in morte, pauidus & prouidus erit in operatione*: He that thinketh alwaies of dying, will be circumspect in his doing. The meditation of death is a Christian mans Philosophy. O let vs as carefull christians, be continually exercised in this study, and as cheerefull and faithfull professors, bee alwaies busied in performing those righteous and religious duties which wee would doe if wee were dying: and because that death in all places wayteth for vs,  
let

let vs expect it euery houre, suspect it euery where, and be at all times prepared for it.

And now at this time especially let the dreadfull spectacle of death before our eies, be as a shrill trumpet, sounding aloud that message of *Isaiah* to *Ezekiah* in our eares, that it may sinke deepe into our hearts. \* *Set thy house in order, r Isa. 38. 1. for thou must dy, and shalt not liue:*

Dispose of thy temporall affaires, leaue not thy lands intangled, thy substance intelld, to be a cause of variance to thy posterity; make thy will, doe it in time, whilst thy thoughts are free, thine affections staied, and thy reason not distracted with feare, or senses disturbed with paines, so shall thy testament be *testatio mentis*, a witnessse of thy mind. Whereas on the contrary, if thou put ouer the disposing of thine estate to that troublesome time of sicknes, when thine head aketh, hand shaketh, thy tongue faltreth, thine heart

D fainteth,

fainteth, and euery part is pained, it may iustly bee feared, that neither thy words or writing will so expresse thy meaning, but that thou shalt be easily drawn to make a will after anothers mind rather then thine owne.

Set therefore thine house in order now, that thy soule bee not wearied then with secular affaires, when it should be wholly busied in making it selfe ready for God. Yea set thine heart in order also, and forthwith dispose of thy soule to cast vp her reckonings; turne thy selfe as *Ezekiah* did *to the wall*, that is, from the world to God. *Silentium a mundo, est susurrus cum deo*: consider what thou hast beene, examine thy selfe what thou art, premeditate what thou shalt be. *Cogita unde venis & erubescere, &c.* Thinke on thy naked natiuity, and blush for shame; on this worlds wretchednesse & misery, &c. Sigh for grieve, on deaths approaching tyranny, and

*Isa. Kin. 20. 2.*

*Eern.*



and tremble for feare, or rather that thou mayest bee freed from feare, griefe, and shame: make soone thy soules peace with God and the world, and by faithfull repentance turne from the worlds vanities, to Gods seat of mercy, and weepe as *Ezekiah* did, be-<sup>12.Kin.10.3.</sup> waile thy sinnes past, keepe a narrow watch ouer thine heart for the time to come. Sow in teares that thou maiest reape in ioy, *Psa.* 126. And lastly, (not to leaue so good a patterne in any point vnfollowed) pray too, as *Ezekiah* did, though thou canst not in the same manner. Lord remember how I haue walked before thee in sincerity and truth, yet to the same effect, for mercy, as *David* did. <sup>u</sup> Lord remember not the sinnes of my youth. Lord for thy goodnesse sake remember mee. And as D. *Ambrose* did on the 38. *Psal.* 38. Lord forgiue mee my faults heere where I haue sinned, for else where I cannot be releued, except I haue

x 2. Cor. 6. 2.

y Chrys. in Heb.  
cap. 2. bom. 4.

my pardon heere, it is in vaine to expect the restfull comfort of forgiveness hereafter. Now is the acceptable time, as St. Paul speaketh, & now is the day of saluation. This world is for thy repentance, the other for thy recompence. *Hic locus luctæ, ille corona. Hoc cunæorum tempus est, illud coronarum*, as D. Chrysostome speaketh. This is the time and place of combatting, that of crowning, this of working, that of rewarding, this is for thy patience, that for thy comfort.

Now God is helping to all them which repent, and forsake their euill ways, but then he will be a seuerer examiner, iudge, and reuenger of all our wicked workes. This is our day, wherein the Gospell of peace and remission of sins is preached, that is Gods day, wherein all that haue receiued this grace in vaine, shall be punished. They that will not now receiue good counsell at a cheape rate, shall

shall then buy too late repentance  
at a deere hand.

For the Angel hath sworne by  
him that liueth for euer, that *time*  
*shall bee no more,* <sup>2</sup> that is after this *Reu. 10. 6.*  
life, there shall be no more time  
for repentance, for remission, for  
saluation.

Life and saluation is here either  
lost or wonne, as D. *Cyprian* affir- *Cypri. contr.*  
meth, after this life no effect or *Demetr.*  
working of satisfaction auaileth.  
To whom D. *Austin* accordeth, *Aug. Epist. 54*  
saying, There is no other place to *ad Macedon.*  
correct our manners and conditi- *Epist. ad*  
ons, but onely in this life : and a- *Hesyc.*  
gaine, as euery mans last day doth  
leauē him, so Gods day, (i.) the  
day of iudgement shall finde him.  
Euery man shall sleepe and rise a-  
gaine with his owne cause; as he  
dyeth so shall he be iudged.

Wherefore now whilst thou li-  
uest, set both thine house and heart  
in order, prepare thy soule and  
make it ready for the Lord, repose  
not thine vnprepared selfe vpon

the vaine staies of deceiuing Popery, vpon Masses, Trentals, Dirges, Pilgrimages, Praiers, Pardons, and such like superstitious shews of piety, fondly inuented to relecue soules in, and release them out of fained Purgatory.

*Purgatory confuted.* Beleeue me, beleeue me, for what I say, the truth proclameeth, the word confirmeth, and too we-  
full experience testifieth, the presumptuous hope of helpe in Purgatory, hath sent many thousand deceiued soules to hell. That I may say no more, I can say no lesse of that Popish puddle, if I say the truth, but as the Apostle said of  
\* 1. Cor. 8. 4. an Idoll; an Idoll is \* nothing, so Purgatory is nothing, it is none of Gods creatures, it is none of Gods ordinances, it was neuer in his counsell, and therefore can neuer stand with his prouidence.

It was neuer knowne in the Church of Israell, or a doctrine  
Exod. 24. 8. <sup>a</sup> sprinkled vpon that people, with the bloud of the old couenant, by  
*Moses*

*Moyſes* who was <sup>b</sup> faithfull in <sup>b</sup> *Nom.* 12.7. Gods house, and deliuered all he ſaw vpon the Mount. *Moyſes* preſcribing all kind of ſacrifices in the old law, maketh no mention either of ſacrificing or praying for the dead, without which Purgatory cannot ſtand.

As for the New teſtament, Purgatory hath no footing or foundation therein; this teacheth plainly and plentifully, <sup>c</sup> that the blood of Chriſt alone purgeth and preſerueth vs, <sup>c</sup> *1. Ioh.* 1.7. *ab omni culpa & pa-* <sup>c</sup> *Gal.* 3.13. *na,* from all ſinne and all puniſhment due vnto the ſame. Good old *Simeon* neuer dreamed of Purgatory when he ſaid, <sup>d</sup> *Lord now let d* *Luk.* 2.29. *thy ſervant depart in peace,* for there is little peace in Purgatory by the Papiſts owne poſitions.

It neuer came into Saint *Pauls* mind, when he ſaid, <sup>e</sup> *I deſire to e* *Eph.* 1.13. *bee diſſolved, and to bee with Chriſt.* It was neuer reueiled to the Angell when hee ſpake from heauen ſaying, <sup>f</sup> *Write from henceforth f* *Reu.* 14.13.

*amodo. Blessed are the dead which die in the Lord, for they rest from their labours. There is no paine in blisse, no toile in rest, if this hap-pines be amodo, euen straight vpon the dissolution, as \* Nescit tarda molimina spiritus Dei gratia; then there is no danger by the way, no delay in supposed Purgatory.*

\* *Ambr, Lorin.*  
*in act.*

Luk. 16.

g Luk. 23. 43.

h Mar. 25.

Neither *Lazarus*, nor the rich man were acquainted with it; for the one was immediatly carried into *Abrahams* bosome, the other cast into hell. Hee which said to the good thiefe (who came in the nicke of opportunity to beg grace, while grace was a dealing) *This day shalt thou bee with mee* (not in Purgatory, but) in *Paradise*, knew only two waies, the strait way to heauen, the broad way to hell, and therefore spea-keth to his sheepe, *h Come ye blef-sed, to the goats, Goe yee cursed.* The third way, hee which knew all things did not know, for in-deed there is no such way to know  
It

It is only an opinion of papizing Paganes, or rather paganizing Papists; heathenish in deuise, hel-lish for practise, Romish for gaine. It is most iniurious to the blood of Christ, which alone purgeth our sinne, pleadeth our cause, purchaseth our peace, & to be brieft, it delateth and destroiethe soule sau-ing repentance; without which there is no remission of sinne here, and with which satisfaction for sinne hereafter cannot stand.

For there commeth nothing to the spirits of them that are dead, but according to that wich they wrought while they were aliue. *Bona opera sequuntur bonos*, to crowne them, *mala opera perse-*<sup>cypa.</sup>  
*quuntur malos*, to torment them.

Wherefore (to retorne to my purpose againe, and not to suffer Popish peeuish Purgatory, with which I met only by the way, to transport mee farther out of the way) mine humble and hearty request vnto you all is this, that  
ye

̃ Mat. 5. 25.

̃ Eccl. 14. 16.

̃ Eccl. 9. 10.

̃ Gal. 6. 10.

̃ Ioh. 9. 4.

Cyrril in Ioban.

Lb. 6 c. 14.

ye would agree with your ad-  
uersary quickly, i whilst ye are in  
the way, and that ye would all la-  
bour and indeuour to bereconci-  
led vnto the Lord while it is to  
day. *k Worke o man thy righteous-  
nesse before thy death, as the wise-  
man counselleth. l Doe what thine  
owne hand findeth to do with all thy  
power, as Salomon aduifeth. m Doe  
good vnto all whilst thou hast time, as  
Saint Paul admonisheth. And  
n Worke while it is to day, as our  
Saviour exhorteth; for the night  
commeth (i.) the darknes of death  
wherein none can worke or wipe  
away those death breeding staines  
which in the day of his life he con-  
tracted, as Cyrril noteth.*

Make hast then and delay not,  
set to the worke, enter persently  
into a strict course of religion, an-  
swerable to thy place and vocati-  
on, & be not discouraged, though  
at first a religious straight conuer-  
sation seeme to thee an vncom-  
fortable companion, for blessed

is



is that mortification which so estrangeth vs from the world, that it changeth vs into the similitude of Christ.

O deale faithfully with thine owne soule, sift, search, examine, and ransacke the same, to come to a true sight, sense, and vnfeigned sorrow for all thy finnes, especially thy bosome beloued darling finnes ; extenuate them not as *Saul* did , but aggrauate them as *1 Sam. 13. 11.* *Daniel* did, and all other thy transgressions, against thy selfe, in the consistory of thine owne conscience , by the multitude and contagiousnesse of them, in that by them many haue beene infected, of whose repentance thou art not assured, but that some of them beeing dead , may for any thing thou knowest be damned, and others liuing may be in the like dangerous estate too, even for those finnes which in thy company, by thine example, or through thine occasion, they committed.

O con-

O consider this, blush for shame,  
 split for sorrow, fret for indigna-  
 tion, ° at the recounting hereof;  
 for such euils are not onely with  
 the teares of weeping eies, but  
 with the drops of a bleeding heart  
 to be lamented. And that thy re-  
 pentance may not onely bee ge-  
 nerall in the lump, but personall  
 and particular according to eue-  
 ry transgression of the law, arti-  
 cle against thy selfe, recapitulate  
 thy sinnes, make vp a catalogue  
 of thy offences. Item, for lying,  
 swearing, whoring, backbiting,  
 scandring: Item for plotting of  
 mischeefe, for vexing men with  
 lawles suites in malice, for abu-  
 sing Gods creatures in drunken-  
 nesse and gluttony, for abasing  
 his Magistrates and resisting au-  
 thority, for prophaning the Sab-  
 bath, neglecting the word prea-  
 ched, and despising the ministry.  
 Item for spending so many thou-  
 sands to maintaine thy pride, so  
 many hundreds to satisfie thy lust,  
 so

*Sincere Repen-  
 tant.*

° 2. Cor. 7. 11.

so many score of pounds to please thy fancy, and not a pound, no scarce a penny bestowed in Gods seruice, or on Gods seruants to right their wrongs, or relieue their wants. The totall summe being the manifest and manifold breach of all Gods commandements.

Bring all these particulars in an holy <sup>a</sup> confession before thy maker, <sup>b</sup> and cast thy selfe downe in humble submission and hartty contrition before his seate of mercy, earnestly begging pardon with <sup>c</sup> David, <sup>d</sup> Esrah, <sup>e</sup> Nehemiah, <sup>f</sup> Daniel, for them, resolving neuer againe in the like wilfully to offend him, but beeing iealous ouer thy selfe with a godly iealousie, and studious in all things henceforth to please him, not onely carefully performing those duties of piety, appertaining to his immediate worship, which he hath commanded, but also in matters of lesse moment and consequence; in eating, drinking, recreating thy selfe and

<sup>a</sup> Pro. 28. 13.

<sup>b</sup> lam. 4. 10.

<sup>c</sup> Psalm. 51.

<sup>d</sup> Ezr. 9.

<sup>e</sup> Neh. 13. 22.

<sup>f</sup> Dan. 9. 19.

and conuersing with others, confessionably conforming thy selfe to those rules of modesty, equity, and sobriety, which in his word hee hath prescribed, that so vpon thy sincere repentance and sound reformation, hee may be reconciled vnto thee: and thou (desiring in heart, and indeauouring in life, to become a new man) maiest obtaine this inestimable fauour of him, to haue all the former accounts and sinfull billes of debt crossed here, for otherwise thou shalt neuer haue thy *quietus est* hereafter.

To conclude this point with  
*Aug li. de mir. sac. scrip. ser.* *D. Austin. Age pœnitentiam dum*  
*36. sanus es, sic si ages, dico tibi quod*  
*securus es, quia pœnitentiam egi-*  
*sti eo tempore quo peccare potuisti.*  
 (i.) Repent whilst thou art in health, for in so doing thou art without danger of hurt, because thou hast repented at what time thou mightest haue sinned. And because in the yongest and strongest, there is no assured signe of safety

safety and security ; but in all of  
 vs both yongue and old, many  
 home-bred tokens of death and  
 dissolution, therefore the coun-  
 sell and watch-word of our Ma-  
 ster and Sauour, is to be remem-  
 bred. & *Wake and watch, for you*  
*knowe not what houre your Master*  
*will come* : either by the first death,  
 or the last iudgement : ye know  
 not that houre, therefore watch  
 euery houre, yee know not that  
 yee re, moneth, or day, wherein  
 death the Lords hand-maid, with  
 the broome of sicknesse or sorrow,  
 will sweepe you away, ( being as  
 too many are, spider-like busied,  
 in making nothing but nets and  
 cobwebs to catch the flies of ho-  
 nour and riches, which taketh her  
 to her wings as an Eagle, & soone  
 flieth away ) therefore keep watch  
 and ward ouer your soules, euery  
 day, moneth, and yeere.

g Mar. 14. 42.  
 Mar. 13. 35.

Simil.

Prou. 23. 5.

And as he which sitteth at a ta-  
 ble, furnished with many dainty  
 seruices, amongst which one is  
 poiso-

Simil.

poisoned, as he hath beene secretly  
aduertised, will (if he be wise) not  
hastily aduenture on any, because  
of the danger that lyeth hidden in  
that one, so let vs be heedfull that  
we rush not into sinne, bee it ne-  
uer so pleasat a seruice on any day,  
because for any thing wee know  
that may be the very day wherei n  
death may ouertake vs. <sup>h</sup> *Watch*  
*and pray least you enter into tem-  
ptation. Repent and amend least yee  
perish in the way, and die in your  
transgressions.*

b Matt. 26.41.

i Psalm. 2.12.

Vic.

Luk. 16.1.

Lastly, forasmuch as in this fraile  
life, the meanest of vs is no lesse,  
and the mightiest amongst vs is no  
more then Gods steward, steward  
of Gods house. (i.) the Church  
as the Minister, of the common  
house the weale publike as the  
Magistrate, of his owne priuate fa-  
mily as euery household gouernor,  
of the closet of his owne consci-  
ence as euery particular christian  
man, and to euery one of vs, God  
hath committed the charge of his  
goods

goods and gifts, either corporall, temporall, or spirituall, to be imployed as his talents for his aduantage and glory, and our fellow-seruants benefit and good.

Therefore I beseech you, let vs all in our seuerall places be good and gracious in our offices. For we know not when the *Master of* *Mar. 13.35* *the house will come, whether at euen, or midnight, at the Cocke crowing, or the dawning of the day.* We know not how soone we shall be summoned to giue an account of our stewardship.

And because being stewards, we are not masters but seruants, therefore let vs not beate or abuse our fellow-seruants, vex and molest *1 Isa. 3.15* our poore neighbours, but as fellow helpers let vs labour, not loyter in the Lords vineyard We are not hired for a day, as the *Labo- m Matt. 20.* *mers* in the Gospell, or for an yere, as the *Leuite* was by *Michah*, or *1 Iud. 17.* for seuen or thrice seuen, as *o Jacob o Gen. 29.* was by *Laban*, but for all the daies

E

and

and yeeres of our life : to doe his worke, therefore let vs discharge our duties diligently. And because we haue his gifts to dispose not as we list, but according to his good will and pleasure : Let vs take heed carefully that we play not the bad stewards, either in getting goods wrongfully, as too many rent-racking Land-lords do, or in keeping them basely as too many churlish *Nabals* doe, or in spending them wantonly and wastefully, as too many prodigall prophane gallants doe; least in so doing, we be iustly accused for our vniust conuersation to our Master, and be fearefully conuicted of vnrighteous dealing by three sufficient witnesses or plaintiffes; the poore oppressed, Gods creatures abused, and our owne consciences wounded: as not long since a great man of this Land was, by whom a poore widow was exceedingly wronged and put from house and home, and constrained to make an old Oake her

*Note.*

*In Bayons ways*



her best harbour, the conscience of which fact so affrighted him, that when he should be most courageous he was most daunted, and in horror of mind often exclaimed. *O the widow under the Oake.*

And as of late a lewd Canon of Paris was, who with the remembrance of his adulterous and Idolatrous life, beeing extreemly terrified in his death bed, at severall times spake but these three words, *Accusatus sum, indicatus, condemnatus.* I am accused, iudged, condemned, and so expired. *Gall. Hist.*

O heare and feare this, all yee that desire rather to be feared then deserue to bee loued: in the midst of your ruling remember your reckoning, and by your more diligent, charitable, and conscionable demeanor hereafter, preuent that iudgement which hangs ouer your heads, for your negligence and want of conscience in your callings heeretofore.

And let vs all, 'cuen now begin,  
 if not before, whether wee be Mi-  
 nisters or Magistrates, or persons  
 of inferiour place, to looke to our  
 charges diligently, to attend on  
 our offices faithfully, to discharge  
 our stewardship carefully, to ex-  
 amine our receipts and expences  
 daily, and accordingly to make vp  
 our perfect reckonings and ac-  
 counts, that when that great day  
 of reckoning shall come, our Lord  
 and Master may say to euery one  
 of vs : *P It is well done good servant  
 and trustie, Thou hast beene faith-  
 full in a little, I will make thee ruler  
 ouer much, enter into thy Masters  
 ioy.* And thus much bee spoken  
 of the first part, and of the vses  
 thereof ; namely *Mors est in olla*,  
 death is our lot, none can auoid it.

*Secunda pars  
 viz. Spes est in  
 urna.  
 Chrys. in 22.  
 Matb.*

Now of the second, and that  
 more briefly, *Spes est in urna*, there  
 is hope in the graue, beeing dead  
 we shall liue againe, none may de-  
 nie it. *Tolle spem resurrectionis* (saith  
 golden mouth'd Chrysostome ) &  
*resoluta*

*resoluta est omnis observantia pietatis*: take away the hope of resurrection, and the building of piety wanteth her foundation. For then Christ is not risen, and so our preaching is in vaine, and your faith is 1. Cor. 15. vaine, and of all others the best christians were most miserable, and of all stories the Gospell were most fruitlesse and vnprofitable.

But the Lords Herauld *Isaiab* of all the Prophets most *Euangelicall*, of all the *Euangelists* most Propheticall ( besides the streame of all holy antiquitie consenting thereunto ) hath plainly proclaimed it. ¶ *Thy dead men shall live*, q *Isa. 26. 19.* *with my body shall they rise*: and againe, *Peace shall come to the righteous*, they shall rest in their beds, ( that is ) their graues, *until the morning of the resurrection.* Post *senebras spero lucem*, saith *Iob. Sybilla* prophesied heereof in this manner.

*Tunc castus Christus ponet certamina iusta*: Sybil.  
*Ornabitq; probos, aeternaq; premia reddet.*

*Protestid.*

The great Poet could say, *πῶς  
ἐν γαίῃ ἐλπίζομεν ἵε φάος αἰθέρι.* Wee hope  
and know that we shall not for e-  
uer sit in darknesse, or sleepe in the  
grauē, but we shall come to the  
heauenly light, & liue with Christ,  
12. Cor. 13: 4. *through the power of God, in whose  
booke all our members are writ-  
ten.*

God hath a threefold booke. The  
first is his priuate booke *Enchiri-  
dion*, or *vade mecum*, in which  
onely the names of the elect are  
written, whom hee knoweth and  
callesh by their <sup>r</sup> names: whose  
names hee will not put out of the  
booke <sup>r</sup> of life, *è libro præsentsis  
iustitiæ aut prædestinationis æternæ*,  
as the Schoolmen distinguish. The  
second is his booke of accounts  
and black booke, blurde and blot-  
ted with the register of sin, where-  
in onely the wicked are written,  
according to that *Dan. 7. The  
iudgement was set, and the bookes  
opened.* The third is his vniuersall  
common-place booke, wherein  
both

*Exod. 32. 32.*

*Isa. 43. 1.*

*1 Reu. 3. 5.*

*Dan. 7. 10.*

both good and bad are recorded,  
according to that of the Prophet,  
*In thy book are all my members writ-* Psalm. 139.

*ten* : so that albeit in death there  
be a dissolution of body and soule,  
yet in the resurrection there shall  
bee a restitution and revniting of  
the same body( in substance though  
altered in quality ) to the same  
soule, that the ioy of both may be  
consummated : to which purpose,  
God is said to write all our mem-  
bers in his booke. Yea he keepeth  
the very bones of his Saints Psal.  
34. and not a haire of their heads  
shall perish, Luk. 21.

Psalm. 34. 20.  
Luk. 21. 18.

Hence it is, that the Prophet.  
Daniel speaketh so expressly. *Ma-* Dan. 12. 2.  
*ny that sleepe in the dust, shall awake  
and rise againe, some to everlasting  
life, some to shame and perpetual  
contempt.* Hence it is that our Sa-  
uiour Christ speaketh so plaine-  
lie. *Maruell not at this, for the* Iohn. 5. 28. 29.  
*houre shall come, in which all that  
are in the graves, shall heare his  
voice, and they shall come forth*

that haue done good, vnto the resurrection of life, but they that haue done euill, vnto the resurrection of condemnation. To which infallible truth Saint Paul beareth witness. 2. Cor. 5. *We must all appeare before the iudgement seate of Christ, that euery man may receiue according to the things which are done in his body, whether good or euill.* Whereunto, that of the beloued Disciple Saint Iohn, is very agreeable, *Reuel. 20.* where the maiesty of Gods throne is described, the singularity of the Iudge is declared, the vniuersality of all both great and small which must stand before him is manifested, and the equity of proceeding in iudgement excellently shewed by the bookes opened, and the sentencing of euery mans cause according to his workes.

*Note.*

Whence by the way wee may note the difference betweene the act of iustification, and the act of iudgement: for the act of iustification

cation wherein God maketh vs  
 righteous which were vniust, is  
 onely by "faith (i.) by the appre- <sup>■ Rom. 3. 24.</sup>  
 henſion, application, and appro- <sup>Gal. 2. 16.</sup>  
 priation of Chriſts merits & righ-  
 teouſneſſe by a liuely faith. But  
 the act of iudgement wherein God  
 declareth thoſe to bee iuſt which <sup>Mat. 25.</sup>  
 were iuſtified in this life, is accor- <sup>2. Cor. 5.</sup>  
 ding to our workes. God iudgeth  
 not according to the root of faith  
 which is hidden, but according to  
 the fruits of faith, namely, good  
 workes which are open and mani-  
 feſt, and the fitteſt meanes to try  
 euery mans cauſe, and to diſcerne  
 who were by faith *working in loue*, <sup>Gal. 5. 6.</sup>  
 iuſtified in this life.

Not to affect more testimonies  
 of prooſe, in a point of chriſtiani-  
 tie ſo plaine. This holy perſwaſi-  
 on of the reſurrection after death,  
 & impreſſion of immortality, hath  
 euer poſſeſſed the hearts of Gods  
 Saints and ſeruants, and hath bene  
 as a naile of the Sanctuary to keep  
 them from deſperate diſtractions  
 in

in the errours of this life, and to set them forward to perfection & vndanted constancie in the terrors of death.

Iob 19. 25.

*Iob*, patient and iust *Iob* in the plea of all his miseries with the single eie of faith, held fast by this hope, and made it the issue of all his maladies : *I know that my Redeemer liueth, and I shall liue againe, &c.* this sentence of vndoubted assurance is matter worth the remembrance, and therefore *Iob* setteth

Iob 19. 23. 24.

25.

a Preface vnto it. O (saith he) *that my words were now written, and written not in loose papers, but in a booke, and not written onely, but engrauen, and that with an iron pen in lead, or in stone, to endure not for a time onely, but for euer, to the solace of all distressed Saints. I know that my Redeemer liueth, and though the wormes destroy my body, yet shall I see him in my flesh againe with these mine eies, &c.*

*Dauid*, distressed *Dauid* anchored on this hold, and indeede the surges



surges of sorrow had quite sunke  
 his soule, when *Saule*<sup>a</sup> persecuted  
 him, <sup>b</sup> *Michol* derided him, <sup>c</sup> *Doeg*<sup>a 1. Sam. 19.</sup>  
 accused him, <sup>d</sup> *Shemei* rayled upon <sup>b 2. Sam. 6.</sup>  
 him, and <sup>e</sup> *Absalon* rebelled against <sup>c 1. Sam. 22.</sup>  
 him, but that hee fixed his eies on <sup>d 2. Sam. 16.</sup>  
 this cape of good hope, and <sup>e 2. Sam. 18.</sup> be-<sup>f</sup> *Psalm. 27. 13.*  
 leened verily to see the goodnes of the  
 Lord in the Land of the living.

*Paul*, blessed *St. Paul* was ravi-  
 shed with this heauenly hope, and  
 soule-solacing assurance of life af-  
 ter death, and therefore desireth to  
 be dissolued, and to be with Christ *Phil. 1. 23.*  
 which is best of all.

*St. Stephen*, that bold champion  
 for christianity, and faithful *Proto-* *A& 7.*  
*Martyr* of Christ Iesus, when hee  
 was to be stoned, feeling this holy  
 comfort in the middest of heauy  
 combats, *opposuit furoripatientiā,* *Lossus in all.*  
*mortis terrori vita desipientiam,*  
 opposed his patience to his ene-  
 mies fury, the contempt of life to  
 the terrour of death, and hauing  
 a sweet foretaste of the ioies which  
 body and soule should jointly in-  
 joy

ioy in heauen, he with a victorious grace despised all matter of torment and discontentment which his aduersaries malice could inflict vpon them on earth.

*Ignatius* that holy Martyr in the Primitiue Church, beeing fully furnished with this assured hope of his bodies resurrection, went confidently vnto a bloody execution, saying, *Fru mentum Dei ego sum, &c.* I am Gods corne, now shall I bee ground small by the teeth of wild beasts, to bee made fine manchet for my Lords table.

*Babilas* Bishop of *Antioch*, building on the same assurance, spake comfortably to his soule, when he was drawne to a cruell death. *Returne my soule vnto thy rest, for the Lord hath bene mercifull vnto thee.*

This infallible expectation of a glorious resurrection, made Saint *Paul* to conclude so triumphantly,  
 Rom. 8. 38. 39. *Rom. 8. I am perswaded that neither life nor death, nor things present nor things to come, shall be able*

ble to separate us from the love of God. And againe, *My departing is at hand, I haue fought a good fight, 2.Tim.4.7.8. I haue finished my course, I haue kept the faith, Hencefoorth is laid up for mee the crowne of righteousness, which the righteous Iudge shall giue me at that day, and not to mee onely, but vnto all them also which loue his appearing.*

To which purpose hee speaketh thus in the name of all the faithfull. *Heere we haue no continuing City, but wee looke for one to come, and though we liue on earth, yet our conuersation is in heauen, from whence also wee looke for the Saviour, euen the Lord Iesus Christ, who shall change our vile bodies, that they may be like his glorious body. So that a change shall come, and indeed wee are all desirous of some change, as not contented with our estate.*

*Adam* would change to be as wise as his maker. *Absolon* would sit in his fathers seat, and of a sub-  
iect

Hcb.13.14.

P3 .20.21.

Gen.3.

2.Sam.15.

1.Sam.8.5.

Gen.34.23.

iest bee a Soueraigne. *Salomon* would haue change of wiues. The Israelites would change *Samuell* the righteous Iudge, for *Saul* a wicked King. The *Sychemites* would change their religion in hope of commodity; and too many amongst vs, would change the food of Angels and heauenly Manna, for the flesh-pots of Egypt in hope of more libertie. Yea the most haue changed plaine dealing into crafty vndermining, mercy into malice, single tongues and hearts into dubble, and a great number like *Proteus*, can change themselues into all formes, like *Polypus* into all colours, like courtly *Aristippus* into all fashions. *Omnis Aristippum decuit color & status & res.*

Homer.

But while we affect these alterations, not vnlike to *Glanciu* his commutation of gold for brasse, while we are thus occupied about these choppings and changings, we seeme seldome or neuer to remember

member, that great change where-  
of the Apostle speaketh in the  
place before mentioned, & where-  
vnto *Iob* here aimeth, saying, *All  
the daies of mine appointed time will  
I wait till my changing shall come.*  
Which changing is not onely an  
exchange of earth for heauen, of a  
prison for a Pallace, of an estate  
in sinne and misery, for perfect ho-  
linesse and glory in respect of the  
soule; but a change also of a mor-  
tall life for an immortall, of cor-  
ruption for incorruption, in regard  
of the body.

For as there is a twofold death,  
the one of the soule beeing depri-  
ued of the operation of Gods spi-  
rit, and separated from God by  
sinne. The other of the body, be-  
ing destitute of the operation and  
working of the soule: So there is  
a twofold resurrection; the one  
spirituall of the soule, *a peccato ad  
gratiam*, from sinne vnto grace  
here; the other corporall of the  
body, *a sepulchro ad gloriam*, from  
the

1. Tim. 5. 6.

Two-fold Re-  
surrection.

the graue vnto glory heereafter. Which great day of the generall resurrection, the Angels desire to see, the diuels tremble to heare of, and other creatures sigh & groane for, and man especially must looke and long for, and cannot be without it; whether we respect the manifold profits which come by it, or the wonderfull inconueniences which would arise from the want of it. For how can we, dwelling on earth, haue our conuersation in heauen, if we do not looke for the comming of our Sauour Christ? and how can wee looke for his coming except wee beleue the resurrection? and how can we beleue the resurrection, vnlesse we atknowledge that power by the which hee is able to subdue all things vnto himselfe?

Phil 3. 10. 21.

Againe, how doe wee acknowledge God to be God in almighty power, without the faith of the resurrection? and how can wee haue the faith of the resurrection, without

without the hope of a Sauiour ? and how can we haue the hope of a Sauiour, without an heavenly conuersation ? so that the life of this conuersation is hope, by the which we expect the comming of a Sauiour; and the ground of this hope is faith, by the which we are assured, that at his comming, hee shall change our vile bodies, and make them like to his glorious body. And the reason of this faith beyond reason is his power, by which hee is able to subdue all things vnto himselfe.

All these bee linkes, so diuinely hanging & depending each on other, in that golden chaine of the Apostle, that if we let slip one, we loose the comfortable hold-fast of all ; but good christians must not misse of any, but must be forward in the course of godlines & a holy conuersatiō, as not running at vncertainty, or fighting as beating the aire but following hard toward the marke ; knowing that they are be-

1. Cor. 9 26.

F

gotten

gotten by the immortall seede of the word, in the bosome of the Church militant, to a liuely hope of an inheritance for body and soule together, immortall and vndefiled in the Church triumphant.

1. Pet. 1. 4.

*Explanatory-  
ing the Doctrin  
of the Resur-  
rection.*

I

This hope as it giueth vs an edge that we should earnestly affect spirituall things, so doth it giue vs a backe also to indure all things. For why doe the seruants of God indure crosses so patiently? abstaine from euill so carefully? pursue the things that are good so cheerefully & constantly? but because they looke for a glorious resurrection, which is the full end of all Gods promises; when the wicked shall haue their full iudgement, and the godly their full payment; when the wicked shall both in body and soule, be made sensible of all maner of misery and intollerable wretchednesse, and the godly which haue but breathings here, shal be bath'd in a whole Sea of comforts, and in body as well as in soule haue the complete



complete inioyment of vnconceivable happinesse.

And as God hath promised it, and will accomplish it, how incredible soeuer it seeme to reason, and impossible to nature: so secondly, the equity of Gods iustice requires it; for heere oftentimes as *2. Cor. 4 10.* the Philosopher speaketh, *Bonis fit male, malis bene*, therefore it stands with Gods iustice, else-where to recompence euery man according to that hee hath done in his body *2. Cor. 5 10.* either good or bad, and in that great day of resurrection, to make both bodies & soules of penitent beleeuers, or vnrepentant sinners, ioint partakers of eternall weale *2. Thel. 1. 6. 7.* or woe.

And thirdly, as Gods word promifeth, and iustice requireth it, so his power ( with whom nothing is vnpossible ) is able to effect it. *Luk. 1. 37.* For to examine what he can do, by what he hath done: could he create all things of nothing, and can hee not worke his owne will in his

owne creatures, and restore our bodies out of the 4. Elements, to their former estate againe? could he quicken vs in the wombe of our mother, and can hee not reuiue vs out of the wombe of our mother the earth? can he with the dew of the morning and euening, giue life to the seed that is vnder the earth, and shall he not with the sound of the trumpet, and with all his power giue life to vs? can we of a little sparkle kindle great flames, and cannot he of our ashes though neuer so small raise our bodies? or can we fetch fire out of the flint, & cānot he fetch vs out of the earth?

Could *Elijah* and *Elisha* raise the widow of *Sarepta* and the *Shunammite* children? could *Peter* raise *Tabitha*, and *Paul* *Eutichus*, and cannot God their Lord and ours, raise both them and vs?

Yes, he can and will, and that in a moment, in the twinkling of  
 1. Cor. 15. 52. an cie. *Qui fecit idoneus est refice-*  
*Tertul. l. de res. re, saith Tertullian. Considera Au-*  
*gar.* *shorem*

thorem, & tolle dubitationem, saith  
 St. *Augustin*. Consider the Author  
 of this admirable worke, and leaue *Augusti.*  
 doubting or reasoning. *Greg hom, 10.*  
*in Ezek.*  
*Nam in*  
*rebus mirabiliter factis ratio facti*  
*est potentia facientis.*

But yet, if any naturalists will  
 farther reason against the resurre-  
 ction of the body, let thē for their  
 satisfaction, attend what strong  
 reasons, euen from their rules of  
 Philosophy, and the immortality  
 of the soule (by themselves gran-  
 ted) may bee drawne to confirme  
 the same. *Posita facultate* (saith *The Soule was*  
*Aristotle*) *ponatur & organum ne-* *not made to*  
*cesse est.* (i.) Admit then the soule *live by it selfe*  
 as most Philosophers hold to bee *but in the body*  
 immortall, and then it must needs *and resteth not*  
 follow, that the body as the orga- *fully contented*  
 non or instrument thereof, should *so long as it*  
 bee reunitid thereunto. Againe, *wanteth her*  
*organ and com-*  
*panson.*  
*Nulla res imperfecta est capax per-*  
*fecta felicitatis.* (i.) No imperfect  
 thing is capable of perfect felicity,  
 but the soule separated from the  
 body is an imperfect thing, there-

fore it ought to bee ioyned to the body againe, for the attaining of this perfection. Againe, *Non est perpetuum, quod est contra naturam*, (i.) Nothing is perpetuall which is contrary to nature, but it is contrary to the nature of mans soule to be separate from the body, seing it is the \* perfecting act thereof. Wherefore the soule cannot continually be separate therefrom, but must necessarily resume the body againe.

4

But leauing all other reasons, that which our blessed Sauour hath in loue done and suffered for vs in body and soule, manifestly euinceth that our bodies shall bee raised & glorified with our soules, by vertue of Christs resurrection.

Mat. 17.

A.R.I.

Christ our head suffered in body and soule for the redemption of both parts, he ascended in both, & is glorified in both, and so shall we his members be. For though the vnion betwixt him and vs be spirituali, yet our bodies are called the members

members of Christ, 1. Cor. 6. yea  
 the temples of the holy Ghost, that 1. Cor. 6. 19.  
 since they are members of Christ,  
 they might be restored vnto their  
 head, and since in their corruption  
 they are vouchsafed to be the tem-  
 ples of the holy Ghost, they might  
 put on incorruption, and as they  
 be graced in this life, so be glorifi-  
 ed in the life to come.

What though in the meane while  
 our bodies be scourged, tortured,  
 & tormented, as Christs was? what  
 though we be bought and sold, &  
 cruelly entreated as *Ioseph* was?  
 what though death swallow vs vp,  
 as the Whale did *Jonah*, and bind Ioh. 1. 17.  
 vs hand and foot as the Philistines  
 did *Sampson*, and seale vp the Se- Iudg. 16.  
 pulcher vpon vs as the Iewes did  
 vpon Christ? what though in death Mar 27.  
 the spirit be loosed from the flesh,  
 the flesh separated from the bones  
 bones & flesh conuerted into rot-  
 tennes, rottennes into dust, dust re-  
 solved into the Elements, as Dr.  
*Gregory* in his *Morals* reasoneth,

Greg. in 19.

Job.

Ezek. 37.

and the scornfull Atheist oftentimes obieſteth? yet as the Prophet *Ezekiell* in a viſion prophesied ouer dry bones, and they came together, and the flesh and sinewes grew vpon them, and life entred into them, and they became faire and strong bodies. So and more then so, shall it bee at the last day, for the trumpet shall blow, and the graues shall giue vp their dead, our bones shalbe conioyned, our parts composed, our bodies reedified, & wee presented face to face, before our Sauour.

D. Greg. 20.

Hom. in Ezek.

The carnall man stands here at a hammering and maruelling how it can be done. The Atheist stands mocking, as though it were vnpossible to bee done. But I answered them both as St. *Gregory* doth 20. *Hom. on Ezekiell. O ye maruellers & mockers at the resurrection*, doth this seem strange, that God should raise and reforme man out of the dust, who causeth out of the least graine the greatest tree to grow? doth

doth this seeme so wondrous a matter & incredible? then mocke on, and maruell likewise at the Suns setting & rising, the Moones waxing and waining, the Seas ebbing and flowing, the child's breeding in the wombe of the mother, and the hearbs fading and re flourishing out of the wombe of the earth, for such is the resurrection frō the dead, though not wrought by naturall causes, yet by the same God of nature, and by the same power by which these things are wrought: who doubtles can as easily repaire our bodies of somewhat in the resurrection, as he did make all things of nothing at first in the creation of the world *ex nihilo*

*πάντα ἐκ τοῦ οὐκ ὄντος.*

*Limus.*

Doe we not see how the Potter of a broken vessell turned to dust, maketh another in the same forme at his pleasure? doe we not know that the artificer, out of the ashes of Ferne, bloweth vp the purest glasse, and frameth it in what fashi-

on

on he list? and do we not by daily experience find, that out of a little kernell, which was neither hard, nor rough, nor greene in shew, nor good in taste, nor sweete in smell, there ariseth and issueth the hardnes of the Timber, the roughnes of the barke, the greenesse of the leaues, the sweet smell of the blossom, the good taste of the fruit?

And shall wee not belecue that out of the dust which is neither flesh, or bloud, or bone, our bodies consisting of them all, shall at the last day by the power of the Almighty be repaired? shall we bind God to meanes, who worketh what he will, as well against them, *Dan. 3.* and without them, *1. King. 19.* as with them, because his might is vnmeasurable? shall we in a rash presumption, assume to our selues to know how farre possibility can reach, by denying the resurrection impossible? shall wee presumptuously intromit our ouer-weening curiosity into the sacred bosome of

*Dan. 3. 27.*  
*1. King. 19. 8.*



of Gods vnsearchable omnipotencie? God forbid. *Fides credat, &c.* let faith beleue the resurrection; let not wit seeke a reason for it, *Ne aut non inuentum putetur incredibile, aut repertum non credatur singulare*, least if in iudgement it be concealed we should thinke it incredible, or if in mercy it be reueiled, we esteem it but ordinary & common.

And let vs all in humility, submit our reason to that rule of Dr. Gregory. *In factis Dei qui rationē non videt, infirmitatem suam considerans quare non videat, rationem videt.* In the wonderfull workes of God, he that seeth not a reason for it, if hee consider but his owne infirmity, shall soone see a reason why he doth not see it. And let vs account it euer a point of greatest reason, to leaue reasoning in things beyond reason, beleeuing stedfastly this article of our faith, the resurrection of our flesh, and in assured expectation heereof, studying and strining earnestly to haue our  
part

Reu. 20. 6.

part in the first resurrection, that the second death may haue no power ouer vs.

As for those blasphemous truth-opposing Heretikes, and Atheisticall naturalists & prophane wretches, which so tie the power of God to second causes, and allow themselves in so irreligious courses, that they grow doubtfull, not onely of the resurrection of the body, but of the immortality of the soule, and liue not only without hope of heauen, but euen without feare of hell, seruing sin so slavishly pleasing the Diuell so wretchedly, delighting in the world and their lusts so brutishly, as if their mindes were not only made of earth, but as though their soules were made of flesh: I will heere let them passe as earmark slaues of Sathan, with this note of horror & confusion, telling them to the sealing vp of their condemnation, that though the generall resurrection, seeme to them now so strange & prodigious, that  
their

their purest vnderstanding sight is not sharpe ynough to kenne and perceiue it ; yet assuredly the day will come, and it wilbe a dreadfull direfull day for them, when their dullest deadeft sense shalbe quicke ynough to feele it, when they shall see the world burning without them, feele the worme of conscience gnawing within them , behold an vnappeasable Iudge aboue them, beneath soule-thirsty Sathan ready to execute Gods Iudgemēts vpō them, on euery side the Saints accusing them, and so in an horrible amazement shall cry, but all in vaine, to the mountains to fall vpon them, to the deepes to swallow them, to the hils to hide them from the sight of him, whose eies are of flaming fire, before whom it is as intollerable to appeare, as not to appeare impossible for them. And so I leaue thē, & returne againe to our selues, who are to make a religious vse of this Doctrine of the Resurrection, for the life of this  
perswasion

*Anselm.**Vic.*

perswasion should bee the death of sinne in vs, and the remembrance that there is *dies & Deuotionis*; both a day and God of reuenge, for his iustice inflexible, for his wisdom infallible, for his power vnrefutable, that there is an eie which seeth vs, an eare which heareth vs, and a book wherein all our words and workes are written, according to which, sentence shall passe vpon vs in the great day of resurrection.

The remembrance of these things I say, ought to strike sinne in the blade, break it in the head, and kill it to the heart: yea, the due meditation of the reyniting of our bodies and soules together in that day, to bee ioint partakers of heavenly happinesse, must moue vs all to consecrate both our bodies and soules as pure *Nazaritis* to the seruice of God, in all holines, sobriety, and righteousness.

Dan. 5.

*Belshazzar* lost his Kingdome and life together, for prophaning  
in

in a carousing iollity the vessels of Gods temple; and shall wee prophane the temples of the holy Ghost our bodies & soules, and put them to base vses, to bee slaues to our lusts, drudges to the world, servants to Sathan? God forbid.

*Salomon* when hee had drawne out the threed of delight, & stretch

*Eccles. 2. 11.*

ed the web of pleasures on the largest tenter of variety, saith, that he found nothing herein but vexation of spirit; doubtles this is the issue of all worldly carnall pleasures. Wee are therefore to deale with them, as *Dauid* did with the water brought by his worthies, whereof he would not drinke, but powred it foorth, saying, *O Lord be it farre from mee that I should doe this, Is not this the bland of these men which went in ieopardy of their liues for it? are not these vain pleasures the very price of our soules? far be it therefore from vs to touch them, or taste them, or to be caried away with the allurement of the,*  
least

*2. Sam. 23. 17.*

least at length, we bee fully, fearefully, and finally tormented for them.

Luk. 16.25.

*Remember (saith Abraham to the rich Glutton) thou in thy life time receivdest thy pleasures, but now thou art tormented. Remember that thou didst disport thy time in wanton dalliance, solace thy selfe in fond pastimes, fare delicioullie every day, defending pride to be a point of gentry, drunkennes good fellowship, wantonnes a trick of youth, At nunc cruciaris. But now thou which inclosedst all pleasures to thy selfe in earth, takest vp thy rents, and hast thy full payment of paines in hell.*

So true it is that intollerable torments there are ordained, as the wages of fleshly pleasures here: yea the more the pleasures, the greater the torments; for the Lord doth proportion his iudgements, according to the measure of mens vanities. *So much as shee lined in pleasure, so much giue ye to her torment*  
and

Reu. 18.7.

and sorrow. O that those which are led with sensuality would consider of *this wages of unrighteousnesse* 2.<sup>o</sup> Cor. 2. 13. which they are to receiue : O that all which follow wantonnes euen with greedines, would remember that whilst they *liue they are dead*, 1. Tim. 5. 6. and though they think themselves in *Dothan*, yet if they had grace to lift vp their eies, they should perceiue themselves to bee in the midst of sinfull *Samarita*, & though 1. King. 6. in the worlds iudgement they seeme with *Capernaum* to be lifted vpto heauen, yet behold they are in the very confines of Hell

O *turne you, turne you, for why* Ezek. 23. 11. *will you die*, saith the Prophet. *Let* Rom. 6. 12.

*not sin raigne any more in your mortall bodies*, but if you haue stricken handes with it heeretofore, shake handes with it now for a farewell.

*Moriantur ante te vitia*, saith *Seneca*. *Morere* saith *Bernard*, *antequam moreris, sic quando moreris non morieris*. Die vnto sinne before thou diest, so shalt thou liue

See *Epist.* 12.  
*Bernard*, in *Sens*

G

when

when thou art dead. As God said to *Moses*, *Ascende ut moriaris*, so say I to thee ô man, *morere ut ascendas*, Die to thy earthly desires, mortifie thy fleshly lusts, that thou maiest ascend, and mount towards heauen in an holy life.

Gen. 19.

As *Lot* forsooke *Sodom* looking to *Zoar* his sanctuary ; so let vs all flie from this world in affection, & meditate on our heauenly beeing, and strue for perfection ; forgetting what is behind, and following hard towards the mark, for the price of the high calling of God in Christ *Iesus*. *Amare scat mundus dulcescat Christus*. Let the world bee bitter, that Christ may bee sweet vnto vs, & let no gaude of earthly glory, or blaze of worldly beuty, withdraw our loue from him, who when wee were his enemies so loued vs, that he voluntarily indured vnconceivable torments in body and soule vnto death, to procure for our bodies and soules the inheritance of eternall life.

Phil. 3. 13. 14.

Rom.

Rom. 5. 10.

*Arise*



*Arise and depart, for here is not your rest.* Mich. 2. This is the Prophets watch-word to the Jewes, Mich. 2. 10. and it will stand vs in good steade if wee marke it well, and that wee may marke it well once I will rehearse it often. *Arise and depart &c.* Arise, sleepe not in security, depart, abide not in iniquity, for here is not your rest; in heauen alone is true tranquility.

For as the Doue sent out of the Arke, found no rest for her feete, Gen. 8. 9. whilst she flickered on the flouds but was restless, vntill she returned to the Arke againe. So our soules sent from heauen, finde no restfull footing on the glassie Sea of this world, vntill they returne to the true *Noah* & our sauing rest Christ Iesus againe. Arise then and flie from the world, that Christ may come to liue in thy heart by grace, depart, prepare to die, and goe out of the world, that thou maist come to liue in heauen with Christ in glory.

Gen. 30 30.

As *Iacob* said to *Laban*, this long haue I serued thee and looked to thine affaires, and now it is time to looke to my selfe, and to *travell for mine owne house* : So say thou to this *Laban-like* world, this many yeeres haue I serued thee, seeking the profits and pleasures of a transitory life : Now, now it is high time to make prouision for my soules health, and to labour that mine infinite debts towards God, in regard of mine innumerable sinnes, may by repentance bee discharged, and my Title to an heauenly inheritance by faith in Christs merits and newnes of life, be maintained and iustified.

Ephes. 5. 14.

*Arise, stand up from the dead, and Christ shall giue thee life.* Some lie in their sinnes as children in their swathing cloathes, and so sinne of infirmity ; some as sicke men in their beds, and sinne of obstinacy ; some as dead men in their graues, and sinne desperately ; to all these in the name of Christ (who raised  
three

three from the dead, *Iairus daughter* - Mat. 9.  
*ter, the widow of Naim's sonne*, and Luk. 7.  
*Lazarus*, to shew that no degree <sup>Ioh. 11.</sup>  
of death in sinne is incurable, when  
he comes to heale ) is my commis-  
sion directed. Arise, cast off the  
workes of darkenes, put on the ar-  
mour of light, depart, not with-  
out some fruit of this Doctrine of  
the resurrection. Euen at this in-  
stant couenant with thine owne  
soule to rise from dead workes to  
serue hence-forward the liuing  
God; not God and Mammon too,  
not God and thy belly too, but the  
liuing God alone, walking before  
him in sincerity and truth, with an  
vpriight hart, as good old *Ezekiah*, <sup>2. Kin. 10.</sup>  
and godly yong *Iosiah* did. <sup>1. Chro. 34.]</sup>

To this purpose, first rowse thy  
selfe ô yongue man, whatsoeuer  
thou art, shake off the fetters of  
folly, suffer not the bud of thy  
youth to bee blasted in the very  
sprouting, the Sinne to be darke-  
ned in the very rising; giue not thy  
wine to the world, keeping the

Judg. 16.

lees for the Lord ; giue not thy  
prime daies to the Diuell, reseruing  
the dog-daies for God. Let not  
Lady *Dalila* dandle thee on her  
knee, till shee haue shaued all thy  
strength and goodnes from thee ;  
giue thy youthfull pleasures a bill  
of diuorce, for their baggage dea-  
ling, neuer to haue more familiari-  
ty with them ; discharge thy sinne  
betime , least in thine age thou  
beare the reproach of thy youth,  
and be forced to cry without com-  
fort or remedy, *O vtinam*. Re-  
member that of *Ambrose*. *Mo-*  
*mentaneum est quod delectat, ater-*  
*num quod cruciat* ; a Sea of torture,  
for a drop of pleasure.

*Ambrose.*

Iob 22. 27.

And thou o man of age and gra-  
uity , of what calling and degree  
soeuer thou bee, bee prudent and  
prouident, as it beseemeth thy  
yeeres, thy place, thy office, thy  
state, embrace *Eliphaz* his exhor-  
tation. *Acquaint thy selfe with God,*  
*make thy peace with him, thereby*  
*shalt thou haue prosperity.* Iob 22.  
*Wisdom*

*Wisdom* (saith Salomon) is the gray Sap.  
*haire*, and an vndefiled life is the  
 old age. Let these, ô let these, wis-  
 dome and an vndefiled life meete  
 together in thee, and kisse each o-  
 ther; looke narrowly to thy waies,  
 least either in the greatnes of thy  
 power thou forget God, or in the  
 abundance of thy pleasures re-  
 member not thy selfe.

Be not like *Nabuchadnezar*, who  
 in the ruffe of his pride remembred  
 not who had made him till God  
 had mard him, neither acknow-  
 leged who set his ioints together,  
 till God had rent his Kingdome a-  
 sunder. But let my counsell be ac-  
 ceptable to thee ô man (whether  
 Knight, Iustice, Gentleman, or all  
 in one) and let mee boldly say to  
 thee as *Daniel* did to him. *Breake* Dan. 4. 24.  
*off thy sinnes by righteousness*, and  
*rhine iniquities by mercy towards*  
*the poore. Loe let there bee an hea-*  
*ling of thine errors. Loe, thou hast*  
*erred and gone astray by thy pride*  
*and luxury, returne, returne by the*  
 G 4 holy

Cant. 6. 13.

holy way of temperance and humility. Thou hast through couetousnes and malice sown in hardnes of heart, O returne by the way of mercifulnes and charity, least thou reape in horror of cōscience: Returne, returne, ô *Shulamite*, as Christ speaketh to his Spouse, *returne, returne*, that we may behold thee, that we may see aswell a sight of thy good workes, as heare a sound of thy good words, that we may behold the fruits of amendment in thee: place not the anchor of thine eternall wealth and woe, on so tickle some a point as thy repentance at last cast.

Repent, amend, defer not from time to time, least God in whose hands are the moments of time, cut thee off from all time, and send thee to paines eternall without time, for abusing the singular benefit of time in this world: make not thy death-bed to smart by thy wilfull adiournings of thy repentance. In the midst of thy ruling,  
remem-

remember thy reckoning, & suffer now whilst it is to day, the seeds of godlines to be sowne more and more in the field of thy repentant heart, that whensoever the night of death commeth, thou maiest reape & receiue the plentiful crop of a ioyfull haruest: furnish thy soule with grace, and inure it to a sweete conuersation with God in thy life, so shall the offering of thy death-bed be acceptable, and thou maiest boldly make God the guardian thereof in thy death.

And now at length to come to my last part, and to shut it vp in a word, beeing desirous to recom-  
*Tertia Pars. Viaticum in via.*

pence the largenes of my former discourse with the brieft touch of that which followeth; let mee (*Right Worshipfull and beloued in Iesus Christ*) intreat you all, both old and young, which haue heard and seene this day, the blacke colours of death, and the glorious ensignes of the resurrection displayed, to make the due and daily meditation

meditation of both vsfull & profitable vnto you, that your practises in this life may henceforward be more commendable, and your passage out of this life when God shall call you, be blessed and comfortable.

Let me ( I say ) intreat you all in a serious consideration of the speedy approach of death, sure in the end, vn sure in the time, and bitter when it commeth, and of the certain appearance of vs al before the iudgement seat of Christ , to render an account of our doings, in that day of resurrection; to watch all the daies of your life, and with holy *Iob* in my text, to waite till your changing shall come. Your change may come at a suddaine, therefore be alwaies prouided, and prouide not so much by corporall phisicke as the maner of most is, to put off death, that it may not so soone happen vnto you as by soule sauing phisicke, repentance, faith, obedience, cleernes of conscience, and



and comforts of Gods word, and confidence in his sweete promises, to cut off the sting and malignity of death, that whensoever it comes it may not hurt you.

This, this is *usaticū in via*, prouision in the way to bring vs in safety to the iourneies end of euerlasting felicity. O runne with alacrity this race of piety, set before you,

*Gratia preparandus animus, mens* D. Ambros. li. 1. off c. 38.  
*stabilienda ad constantiam*, saith St.

*Ambrose*, for expedition in this journey pray for grace, practise constancie. Seeke earnestly for the things that are aboue, liue after the lawes of the new Ierusalem which is aboue; your Burgeship is in heauen, bee not then earthly minded, but heauenly affected; labour to get more & more assurance of the forgiuenesse of your sinnes, and to feele in your soules the power of Christs death in dying vnto sinne, and the vertue of his resurrection in rising to newnes of life. And that you may out of the court of Requests

quests, the more easily obtaine for all your transgressions an assured pardon & indulgence ; put somewhat euery day into the court of Gods Exchequer, in hope of recompence or remembrance, that, with good *Nehemiah* you may say, *Lord remember me according to this, and pardon me after thy great mercies.* Let the counsell of our Sauour be precious. *Lay vp treasure for your selues in heauen*, send your vertuous actions ( the best monuments of a Christian ) thither before you. Bee zealous of good workes, studious of piety , abundant in the deeds of charity , for the witnes and inward testimony of a well-deeded life, when all other comforts leaue you, will relieue and comfort you in death, & accompany you to heauen , and present it selfe with you before God.

Neh. 13. 22.

Matt 6. 14

Ezek. 9.

By these fruites of a liuely faith, as his own marks, God will know and acknowledge vs to be his, and  
for

for these his owne gifts which are  
 our best merits, he will reward vs,  
 and this reward, is a life, and such  
 a life as is eternall; is a crowne, and  
 such a crowne as is the crowne of  
 glory; is a kingdome, and such a  
 kingdome as cannot be shaken; is  
 an inheritance, and such an inheri-  
 tance as is immortall & vndefiled.  
 For the obtaining of which life,  
 crowne, kingdome, inheritance,  
 what manner persons ought we to  
 be in holy conuersation and godli-  
 nes? how ought wee in respect of  
 these great and gracious promises,  
 to giue all diligence, to ioine to  
 our faith vertue, to our vertue pa-  
 tience, temperance, brotherly kind-  
 nes, and all other ornaments of a  
 sanctified life?

Rom. 6. 23.

1. Pet. 5. 4.

Heb. 12. 28.

1. Pet. 1. 4.

1. Pet. 3.

2. Pet. 1. 5.

These, these are, *Viaticum in Bern.*  
*mundo, thesaurus in celo.* Prouisi-  
 on for spirituall comfort in this  
 world, for a celestially crown in that  
 to come. O let vs in this behalfe  
 be prouident and thriuing Christi-  
 ans, and whilst we are in health let

Prou. 2. 10.

vs, ô let vs out of the large garden of Gods word, gather many sweet flowers to comfort vs in the day of sicknes, to solace vs in the houre of death. Let wisdome enter into our hearts, and the knowledge of the gospel delight now our soules, that the remembrance of such good lessons as by diligent reading and reuerent hearing we haue learned, may then stand vs in stead, to confirme our faith, to strengthen our hope, and to make vs conquerors in that our last combat.

*Note.*Rom. 7. 24.  
Phil. 1. 23.

It hath euer bin accounted, more noble and succesfull, to set vpon an enemy in his owne home, then to expect till he set vpon vs, whilst we make a defensive warre. This rule serues vs very well for our last enemy death, with which wee must meet in the way through premeditation in our minds, before it seize vpon our bodies; premeditate we must with what limitations it is to be desired, in what respect it is to be feared, and for what ends it is daily

daily to be expected. Happy is that soule that can send out the scours of his thoughts before hand, to discover the power, the peril, the profit of death, and blessed is hee that can meditate thus with St. *Austin.* *August. med.*

*If my life may bring farther glory to thee, and good to thy Church, give life sweet Iesu, give life; but if it cannot, send death sweet Iesu, send death but in the darknes of death, thee to be mine everlasting light and life.*

Doubtles our carelesenes and vnpreparatiō is deaths aduantage, whereas if we would cōfront him with courage, in our often, deuout, and discreet meditations, and consider how that those worthies of whom the world was not worthy, haue gone that way before vs, how *Heb. 11 33.* Christ hath by his death sanctified it vnto vs, and perfuned the graue for vs, wee shall find his force lesse fearefull, and make death aduantageous vnto vs; namely, a passage vnto a better life, & the very gate to heauenly glory.

In

Mar. 9.5.

Exod. 12.

Gen. 18.

1. King. 19.

Mar. 25.

In a longing desire after which glory, the glimpse whereof made *S. Peter* cry out, *Bonum est esse hic*, It is good to be here. Let vs all not only with *Iob* wait for, but with *St. Paul* wish for our changing, let vs (setting our houses and hearts in order) henceforward prepare for our departing, stand fast with our loines girt, and stauces in our hand, that wee may passe ouer into the heavenly Canaan; with *Abraham* in the tent doore, with *Elias* in the caues mouth, with the wise Virgins hauing the light of faith in our hearts, and the burning lamps of good workes in our hands, let vs be ready to meet the bridegroom, and to follow the lambe wheresoeuer he goeth.

*In vita Hieron* It is recorded of *Dr. Ierom*, that wheresoeuer he was, and whatsoeuer he did, it seemed he heard the Archangel with the trumpet sounding. *Surgite ad iudicium*, Arise vnto iudgement. I could wish this sound were alwaies in our eares, tha

that it might sinke deepe into our hearts, and worke in them a reuerent feare of God, and rouse vs out of the sleep of sin, and make vs prepared willingly to leaue this sinfull and wretched world, which is such a pull-backe from God, that *Salomon* iudgeth him that is dead better then him that is aliue, for the more daies wee spend, the more waies we offend.

In regard whereof, happy were we if with *St. Paul*, and *St. Pauls* affection we could say. *I desire to be dissolued, and to be with Christ*, and with *Iacob* and *Iacobs* resolution. *Phil. i.*  
*O Lord I wait for thy saluation*, and with old *Simeon* & *Simeons* deuotion. *Gen. 40.*  
*Lord now lettest thou thy seruant depart in peace, for mine eies haue seene thy saluation*: *Luk. 2.*  
 I feare no sin, I dread no death, I haue long'd inough, I haue my loue, I haue seen ynough, I haue my light, I haue liued ynough, I haue my life. Lord nowe let thy seruant depart in peace.

H

Happy

Happy I say were we, if our hartes and mouthes were full of these meditations, I must die because I haue sinned, I would dy that I might sin no more, I must dy because I am the sonne of man, I would die that I might be the son of God, I must dy because I liue with wicked men on earth, I would die that I might liue with righteous Saints in heauen. Happie, and thrice happy are they which are thus religiously exercised, and christianly affected.

Happy then by the iudgement of charity, is he (as for the iudgement of certainty, the Lord alone knoweth his) who in a cōfortable christian maner was thus resolved, and in the time of his sickenes, vnto his end piouslie deuoted. I meane this breathles deceased Knight, whose funerals we now celebrate. A man well knowne to you all in the time of his life, best knowne, and in the best sort to me, as hee drew neerer to his death.

Whom (without offence I hope)  
I may



I may call good King *Ezekiahs* knight; for as *Ezekiah* being summoned by sicknes, & the Prophets Iſa. 38. short sermon to prepare for his dissolution, turned presently to the wall, praied and wept: in the like manner according to that measure of grace which God had giuē him, did this Knight demeane himselfe, who soone vpon his visitation feeling his infirmity, & acknowledging his humane frailtie turned to the wall, that is from the world to God, to consecrate the short remainder of his life to diuine meditation, & humble & hearty praier, praying often, though not in the like maner as *Ezekiah* did, *Lord remember how I haue walked before thee in sincerity and truth*, yet to the same effect for mercy, *Lord remember not the sinnes of my youth*, weeping also and shedding teares, and such teares, as either were distilled from the bitter hearbs of others affliction, by the heat of compassion, or from the sweet flowers of Gods

mercies, by the flame of godly meditation, or from the euill weedes of his owne sins, by the fire of hearty contrition. Whose settled resolution to die as soone as he was visited, whose strong vowes and protestations to become a new man, if hee recovered, whose patience in enduring the paines and griefe wherewith hee daylie languished, whose piety and deuotion in begging pardon for his transgressions which hee freely confessed, whose charitable disposition in forgiuing all, and desiring to bee forgiuen of al whom he had any way offended, whose constant perseuerance in good motions and exhortations, in godly speeches & meditations, as long as life and memory continued; as they deserue my iust commendation who was an often witnessse of it, so do they require your christian imitation, that both in life and death you may be the better for it. I will not study to speake any thing but truth in this busines.

Concer-

Concerning the former course of his life I will say nothing to it, but if any other can iustly except against it, I will say this to him, A little thereof is now ynough, and any thing at all is somewhat too much.

*De mortuis nil nisi bonum. Virgil, Aenid.*

*Parce pias scelerare manus 3.*

*oh parce sepulto.*

For mine own part, as I dare not blanch any mans faults, because it is contrary to my profession, so I hold it now an vnfit time to blab or blaze a dead mans follies, it is somewhat I thinke beyond my cōmission. Charity vnder one vertue couers many blemishes, whereas malice like a kite, feeding on nothing but carrion, vnder one vice couers many excellencies: I will leaue malice to those which loue to dwell in the tents of *Meshek*, & following the rule of charity, will passe from his former conuersation in the daies of his health, to that which was much more commē-

dable and comfortable, his godly comportment & behauiour in his sickness vntill his death, and what I haue seene and heard with these mine eyes and eares, I will boldly testifie, that at my first comming to him, which was a fortnight before his death, I found him religiouslie disposed; and concerning his end and passage out of this life well resolved, the apprehension of his sins beeing so well temper'd with a sweet application of Gods mercy, that he seemed to mee to goe an euen course betwixt feareles security and faithles dispaire, the conscience of his manifold transgressions humbling him indeed, and casting him downe, but the consideration of Gods infinite mercies reuiuing him, and lifting him vp againe.

To whō after I had made known by priuate conference with him, what an especiall signe of Gods fauour it was, to bee so graciouslie inuited by a lingring sickness, as a  
long

long sermon, to come by the way of repentance vnto him, and hereupon had cheered him vp against the terrors of death, and exhorted him to deale faithfully with his owne soule, in sorrowing yet more deeply, & suing for a pardon more earnestly, for all the errors of his life, because God did yet wait to Iſa. 30. 18. shew him more mercy, he heereunto made this ready answer.

I know and feele God to bee mercifull, and were hee not exceeding mercifull, I were very miserable, for I haue a long account to make; But (fetching a deep sigh) I beseech God to binde all my sins in a bundle, and to cast them into the bottome of the Sea, that they may neuer rise vp in iudgement against me; which pithy praier twice together he vttered, and that with so great vehemencie, that in some conflict of passion he brake forth into teares & wept bitterly: which signe of godly sorrow appearing in him, I comforted, and counsel-

Psalm. 56. 8.

Zach. 12. 10.

Zach. 13. 1.

Psalm. 31.

Psalm. 90.

led him in the wordes of the Prophet, telling him that God would treasure vp al true repentant *teares into his bottle*: and if we did mourn ouer Christ Iesus, whom wee haue crucified by our sinnes, and open vnto him a fountain of teares, God would open vnto vs a fountaine of grace, to wash vs from all our sins, which comfortable place of Scripture, hee as feelingly apprehended and applied to his soule in these words, *O Lord open this fountaine to me, be gracious to me, forgie me, forgie me as I forgie all the world*: And so vttering partly of himself, and partly repeating after me these and the like sentences, or short ejaculatory praiers. *O Lord in thee is my trust, let me neuer be confounded: returne Lord and bee pacified towards thy seruant, comfort mee as thou hast afflicted mee. Reueale thy grace and glory to mee, and in my greatest extremity, refresh mee with the sweet tast of thy mercy; my heart fainteth and strength faileth, but in thy*

*thy helpe is my onely hope, O Lord* Psal. 37. 26.  
*say to my soule I am thy saluation,*  
*&c.* at length vpon his entreatie,  
the whole company there present  
ioined together with me in a more  
solemne praier vnto God for him,  
himself accompanying vs very wil-  
lingly and reuerently, and in this  
praier behauing himselfe so passio-  
nately, with such wringing of his  
hands, lifting vp of his eies, with  
such heavy sighs and groanes of  
his heart, expressing the feruency  
of his zeale and deuotion, that the  
report heereof may seeme incredi-  
ble to many wich knew his former  
life and conuersation.

But I know what I speake, and I  
speake it not to praise the dead, for  
my praises, preaching, or praiers,  
cannot profit him, neither to please  
any of his friends liuing, for it is  
basenes of mind this way to picke  
thanke of them, but to the eternall  
praise of the vnspeakable goodnes  
of our euerliuing God; who shew-  
ed to this deceased knight so great  
mercy,

mercy, as to giue him so religious  
a mind in so great weaknes of bo-  
dy, and not onely so, but blessed  
him likewise with a very ready me-  
mory from the beginning to the  
end of his sicknes; in such sort that  
conferring diuers times with him  
about some particulars, concer-  
ning sound repentance, and the as-  
surance of Saluation, and the cer-  
taine tokens of our peace and re-  
conciliation with God, and quo-  
ting many places of Scripture, es-  
pecially out of the 8. *Rom.* 17. *Ioh.*  
& out of the 51. 73. & 91. *Psalmes*  
to strengthen his faith and affiance  
in Gods mercy through Christs  
merits, to confirme his hope in the  
assured expectation of a ioyfull re-  
surrection, and to set him forward  
in the holy way to a happy & bet-  
ter life to come: I must confesse to  
the glory of God, that hee would  
many times meet me halfe waies  
in the midst of the said sentēces, &  
apply them to his soule with such  
seruency and feeling as was much,

I saw



I saw to his owne comfort, but more ( as I vnderstand ) to his friends ioy and admiration.

To be short, I come to his death, which was on *St. Stephens* day, he accounting it an addition to his hoped for happines, that he should goe to heauen, when so blessed a Martyr ascended, as by one of his deereſt friends I was enformed, for this I ſpeake vpon the report of others, as alſo how that he ſpent the beginning of this day in finiſhing his laſt will and teſtament, and in performing kinde & charitable offices, for his brethren, ſiſters, ſer-uants, and other friends. The reſt as a man ſequeſtered from the world, he ſpent in praier, in meditation, and ſoliloquies, betwixt God & his ſoule, as if he had learned of dying *St. Ierom* to ſay, O my friends interrupt not my approaching ioy, doe not hinder me from yeelding to the earth that which is the earths: vntill about the evening comming to him againe, hee rowſed

*Euseb. in vita.*

*Hieron.*

rowfed himfelfe, and glad of my prefence conferred with me, receiued counfell, comfort, and encouragement from me, being defirous that I, with fuch alfo as were prefent, fhould once, yea againe, and the third time pray for him, feeling belike his time to be fhort, fo that I found him euery way as religiously deuoted, and chrittianly affected, and well refolved to dy as before ; yea more, for as hee held his life by many fallings & rifings, by many faintings and refrefhings in greater affliction, fo hee had death in greater affection, his foule drawing neerer to God, as his body to the grate ; fo that about the end of the faid Saint *Stephens* day, with *S. Stephens* affection praying, and commending his foule to the custody of his Sauour, he peaceably ended his daies, and gaue vp the ghoft. *Sic, fic iuuat ire per astra.*

*See.*

To liue faith the *Stoike* in *Seneca*, is but to doe as our bafe groomes and beafts doe, but to die wifely, constant-

constantly, comfortably, is a worthy matter. Thus this knight to the iudgement of man died and departed. Worshipfully (you know) he was descended, but most honourably may I now say is he ascended, He is not here. The garment which hee wore of borrowed earth, hee hath left to be restored to the earth againe, and in the better part of himselfe hee is gone, his soule as I hope passing out of *Adams* body, into *Abrahams* bosome.

And now being gone, I forbid not his parents to waile for him, as *David* did for *Absolon*, 2. *Sam.* 18. 2. *Sam.* 18. 33.

O my sonne *Absolon*, ô *Absolon* my sonne my sonne. I forbid not his familiarst friend, and greatest fauorite to lament for him, as *David* for *Ionathan*. Woe is me for thee my 2. *Sam.* 1. 26.

brother *Ionathan*, very kinde hast thou beene vnto mee, &c. I forbid not his wife & Lady with the *Halcinoe* in solitary places to resound her griefe in lamentable accents, for the losse of her mate. As for his

his children, brethren, sisters, and kinsfolke, they may if they please for a time make lamentation for him, iike vnto that mourning of *Hadadrimmon* in the valley of *Me-giddon*, and they that are of his owne ranke Knights and Gentlemen, may if they list howle for him, according to that of *Zachary*.

Zach. 11. 11.

Zach. 11. 2.

*Howle yee firre trees, for a cedar is fallen, howle ye oakes of Bashan, for a defended Forrest is cut downe.*

But my counsell vnto all is this, Let not the Temple of God bee ouer sad; ô temper your conceived grieffe for that which in him yee haue lost, with a truly apprehended ioy of the happinesse which he hath found, and as the Apostle aduifeth, sorrow not without hope for him that is asleepe, It is but a sleep which is mis-called death, his graue is his bed, and he shall awake as sure as he lay downe, yea more fresh and glorious in the great day of resurrection. Wherefore if this cast any of you downe, that hee is

1. Thel. 4. 13.

now

now gone from you : let this againe lift you vp, that you must (God knows how soone) goe to him, *prait non perit, pramittitur non amittitur* (saith St. *Cyprian* in the like case) He is gone before, he is not lost *Non dolendum igitur quod decessit, sed gaudendum quod praece-* Cyp.  
*ssit.* Let vs not therefore bee sorry because hee is departed, but rather reioice because he is exalted in the court of heauen, where all that haue liued in Gods feare, and dye d in his fauour, are arriued in safety. They are gone before, and follow after we must, and I hope we shall, and I pray God we may.

Now the Lord Iesus grant vs all grace, so to follow him, and his faithfull seruants in holines heere, that wee may raigne with him and the Saints departed in happinesse heerafter, euen in the new Ierusalem, where we shall bee good and not persecuted, rich and not robbed, Kings & not flattered, where we shall bee rauished with seeing,  
 satis-

satisfied with enioying, and secured for retaining of vnconceiueable happinesse, happie eternitie and eternall glory. To the which hee bring vs, that by his pretious blood hath bought vs; to whom with the Father the inexhaustible fountaine of goodnes, and the holy Ghost the indiuisible power of them both, wee ascribe and desire to bee ascribed, all praise and power, might, maiestie, and dominion now and foreuermore.

Amen, Amen.

*Vinendo morimur, moriendo  
vinimus; Ipse  
Qui bene disponit, tempus  
vtrumq; sapit.*

FINIS.